

THE

BAPTIST MAGAZINE.

APRIL, 1853.

ANCIENT BAPTISM AND MODERN.

BY HIS EXCELLENCY, THE PRUSSIAN AMBASSADOR,
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THE ancient baptism comprised, on gospel grounds, four spiritual elements—instruction, examination, the vow, the initiation. To each of these elements was attached a sacred symbol, an externally working act of the church, who, by means of her bishops and elders, ordained in the place of God. To instruction, the blessing corresponded; to examination, the imposition of hands; to confession, immersion in water; to the vow for life and for death, the unction as priest and king. Thus did the beggar enter into the communion of the faithful; thus the emperor, when he ventured to do so. Constantine considered of it until his death-bed.

It is impossible but that this ceremony should have produced a great general impression, which was not diminished if the initiated were the child of Christian parents. The act was his own, as much as it was in the case of a convert from heathenism. The very gradual

advancement even of the age of baptism in the case of children of Christian families, must have been injurious to its character as a solemnity. We have already seen how, even before the close of our period, the baptism of new-born infants grew out of that of children advancing towards the age of boyhood. We have seen how, from the baptism of the Spirit, which Christ instituted, people relapsed into ceremonial law, and fell back upon the shadow of a Jewish custom, which had ceased to be binding with the extinction of the nation, and now was made a sanction for the religion of the new covenant of humanity.

In consequence of this alteration and complete subversion of its main features, brought about principally by the Africans of the third century, and completed by Augustin, these natural elements have been, in the course of nearly fifteen centuries, most tragically decomposed, and nothing is now remaining any-

where but ruins. In the East people adhered to immersion, although this symbol of man voluntarily and consciously making a vow of the sacrifice of self, lost all meaning in the immersion of a new-born child. The eastern church, moreover, practised the unction immediately after the immersion, although that unction implies, even more than immersion, man's full consciousness, and is to be the seal of a free pledge, of a responsible act. Yet the eastern church requires, nevertheless, the general recognition of both, as necessary to salvation, and denies there is any efficacy in the western form of baptism.

The western church evidently commenced her career, under the guidance of Rome, with more freedom of thought. She abolished, together with adult baptism, its symbol, immersion, and introduced sprinkling in its stead. She retained, again, unction, the chrism, by way of confirmation, and separated the two acts; so that, at all events, a beginning of consciousness and instruction may be assumed to be implied as a justification of the subsequent ceremony. Yet with this she rigidly maintained in her teaching, as the effect of the act of baptism, all the consequences which the gospel and the ancient church so undeniably and authentically connect with the previous instruction, and the voluntary conscious vow. The doctrine of Augustin was completed and stereotyped by Thomas Aquinas. The practice of the Latin church has equally little correspondence with the custom and spirit of the ancient, as regards unction. The postponement of this solemnity is a recognition of the principle; but even the legal age of seven is much too early a period to show that the ceremony is not to be an *opus operatum*, but the voluntary act of the conscious mind. And still the practice prevailing in exclusively catholic countries, of bringing

children of four and five years old to the bishop to be confirmed, proves how little the proper idea to be conveyed by the act is seriously attended to; and more strongly still, how little impression it has made on the popular mind. Whatever improvement has been effected in this practice in France, and to a still greater extent in Catholic Germany, by way of preparation for the first communion (the admission to which, according to the idea of the ancient church, is expressed directly by the unction), is due, as history attests, to the influence of the Reformation on the formation of popular customs.

But what did the Reformation itself? The Reformers retained the doctrine of Augustin, together with pædobaptism. It is true, nevertheless, that they regarded the baptism of new-born infants merely as an offering, a dedication of the children by their parents, as a vicarious act, and as the first step only in a process which was actually to be completed by themselves in riper years, after their Christian education was finished, through their own voluntary confession and vow. We are indebted to Luther especially for this correct conception, and the having worthily and rationally carried it out is the most blessed work of the evangelical church of the German nation. Confirmation is, at the present moment, together with the principle of intellectual liberty, the Bible and the hymns, the principal means of keeping alive German protestantism. But, at the same time, the doctrine of the sacraments did not admit confirmation as one of them. Consequently, it was not held to be necessary to salvation, because not prescribed by the gospel, which, however, is equally silent upon the subject of the sprinkling of children. Thus the essential points in the gospel and in the practice of the apostles, faith and self-sacrifice, have been placed lower in

the scale than the sprinkling, which was adopted instead of the Jewish immersion, and the personal act has been held in less estimation than its substitute. This may be compatible with the Romish doctrine of good works, but is as repugnant to the evangelical doctrine of justification by faith, as it is to the precepts of the gospel, and the practice of the apostles. The leathern scholasticism of the seventeenth century, it is true, knew how to justify all that; but, of this justification, neither scripture rightly interpreted, nor reason speaking its own language, can take cognizance.

The protestant church in Germany fell besides into another contradiction, inasmuch as she defended and admitted the validity of confirmation, as being the voluntary act of the individual, and yet supported, with all her power, the interference of the state, by whose regulations no person can be admitted into any trade or service, unless he can produce a certificate of confirmation.

The Reformed church, which had no scruple in swallowing the camel of pædobaptism, as being in harmony with scripture, found no place in its theological conscience for confirmation, because it was not prescribed in scripture, was a human invention. In the course of two centuries, wherever the two evangelical confessions co-exist, custom has corrected that untenable theological one-sidedness, by the introduction of the Lutheran confirmation, and this has been one of the many inward preparations to the union of the two confessions.

The English church, in her articles, adopts the general evangelical doctrine of baptism in such a way as to place human faith by the side of Divine grace (Art. 27, compared with Art. 11.) She reconciles, moreover, the scholastic doctrine which limits the efficacy of baptism to original sin, and excludes from it all deadly sins committed after

baptism, as well as the fanatical view that persons once baptized can sin no more. (Art. 16.) But in her Liturgy, exclusively and rigorously prescribed since the end of the seventeenth century, she certainly uses expressions which appear better suited to the Romish than the evangelical doctrine, and which have consequently become a snare to many consciences, and a cause of constantly continuing separation from the church. Lastly, confirmation has been no farther advanced, either doctrinally or practically, beyond the point at which it was left at the time of the separation from the church of Rome. The English church, therefore, is not only in this particular essentially unreformed, but considerably behind the French, and especially behind the Roman catholic church in Germany. Episcopal confirmation, notwithstanding the zealous efforts of the prelates of the day, remains, as to its essence and efficacy, an *opus operatum*. How this has reacted on infant baptism is clear from the fact, that, among the lower classes of the population of London, so many of those who belong to the Establishment are either not baptized at all, or never set their foot inside the church again after baptism. This also accounts for so many of its members never having been confirmed.

It is unnecessary here to repeat how little foundation there is in the ancient church for the exclusive right of the bishop to confirm, which is the main hindrance to a radical reform. Neither must it, however, be forgotten that it dates from a period in which every town, however small, was a bishopric.

Still less is it to be wondered at, that the quakers and baptists have sprung out of this church. The former of these consider external baptism as a Jewish custom, to be no longer binding after the downfall of the Jewish people; and the abuse to which it had led

dangerous, if not fatal. The baptists have restored adult baptism. But, as in the first case the negation of the form has grown into a formality; so, in the latter, has the restoration of an old form. The baptists find it difficult to understand that the idea of the German protestant act of baptism, which concludes with the vow and benediction, corresponds exactly with the idea of the gospel commandment, the letter of which they push to such an extent; and, under the yoke of an utterly one-sided rigid Calvinism, they are inclined to attach to their own form a supersti-

tious power, by which the efficacy of a continually renewed faith is thrown into the background.

But how little the churches of the seventeenth century can make head against the onsets of the baptists, in countries where a great and free religious movement exists, is evinced by the fact, that, among serious Christians of the English race in the United States, the baptists or congregational preachers are on the increase more than any other sect, so that they form already the most numerous and most progressive community.—*Hippolytus and his Age. Vol. III.*

THE REASONABLENESS OF PRAYER VINDICATED.

BY THE REV. JOHN HOWARD HINTON, M.A.

To the Christian prayer is at once an important duty and an inestimable privilege, from which there is little danger, it may be hoped, of his being alienated by the scoffs of those who are ignorant of its value. Since, however, speculative objections to it are sedulously sown broad-cast throughout the community, it becomes not only, desirable, but in a measure necessary, that plain and common sense answers should be supplied to them. In this manner we propose to notice some of those most frequently presented.

I. We are told that prayer is wrong, that is to say, an exercise inappropriate to our condition. The true providence of man, it is proclaimed to us, is science, or the knowledge of material agencies, and the application of them to our own well-being. We should be active, prudent, and skilful, instead of being devout.

There is a mixture of truth and error in this statement. Undoubtedly we should be active, prudent, and skilful; and to a certain extent it may be admitted that science is a providence

to man—that is to say, science supplies to man all the means he has of taking care of himself; but it does not follow from either of these positions that we ought not to be devout. The care we can take of ourselves with all our diligence is but very imperfect, and the means we have at our disposal with all our skill are far from being adequate to ward off every danger, or to supply every want. When we have done all for ourselves that we can do, and still find want, sorrow, and calamity pressing upon us, wherein is the impropriety of our asking help—if help is to be obtained—from heaven? If the providence of God may not supersede, surely it may be superadded to the providence of man.

Besides, the objection takes a very partial view of the objects for which we pray. Prayer is directed, not merely to the attainment of some end immediately in view—as the recovery of a child from sickness, for example—but to the obtaining of inward assistance or help to bear afflictions which may not be removed. We pray for gracious

influences which may sooth a lacerated, or sustain a sinking heart. Is this also wrong? And is the inward as well as the outward condition of man thrown upon a providence exclusively his own.

II. In the next place, however, we are instructed that if prayer be not wrong, it will infallibly be mischievous. It will prevent our due appreciation and use of the agencies around us; or, in plainer words, it will make us careless and idle.

This objection confounds the use of a thing with its abuse. Undoubtedly the expectation of help may be abused to the indulgence of negligence and sloth, but this is neither its necessary result nor its natural tendency. Promises of help if it should be required are very frequent in human arrangements, and in their direct tendency they are encouragements to exertion rather than bounties upon indolence. Nor are they far otherwise in their real influence; for in general they do operate as a stimulus to industry, though sometimes abused by the slothful to a different issue. It does not appear why our expectation of help from God should operate differently from a similar expectation when directed to human aid. Certainly the current language of divines warrants no imputation on them of encouraging such an abuse of trust in God; their language has proverbially been, "Labour as if all depended on yourself, and pray as though all depended on God." And for those who may be in danger of betraying themselves to material ruin by the cultivation of a spiritual dependence, the Divine being has modes of chastisement sufficiently cogent and instructive. His providence assuredly befriends no idlers. However, if there be here and there a farmer who looks for growing corn when he has sown no seed, or a manufacturer who expects his steam-

engine to work when he has not lighted the fire, we altogether disown them as examples of the influence of dependence on God, and abandon them to the rebuke and scorn of the infidel.

III. In the third place, we are told, that if prayer is neither wrong nor mischievous, it is at all events absurd; since we are placed in the midst of powers which act in regular and certain methods, and of which the issues will be the same whether we pray or not; it cannot, consequently, be of any use to pray.

The regularity of physical agency, of course, cannot be doubted; but mankind in the depth of sorrow will be long in being convinced by this argument that it can be of no use to pray. It has, perhaps, been erroneously thought that prayer is known only as a duty of religion, and a precept of Christianity. It is, on the contrary, an instinct of human nature, waiting for neither prescription nor warrant, but brought into involuntary action whenever the circumstances arise which call for it. It may be very easy for men to live without prayer who live in undisturbed prosperity; but in extreme peril or severe suffering almost every one prays: the instances have not been few in which professed atheists have, in the near prospect of a frightful death, been seen upon their knees. Prayer, in truth, is the cry for help instinctively uttered by man's heart in the season of danger, and Christianity does nothing more than show the way in which this cry may be most acceptably and most successfully presented. If there be an error or an absurdity here, it is to be charged, not upon Christianity, but upon human nature. Here is, however, neither absurdity nor error. All instincts imply the reality of their objects. The parental instinct, which is nothing more than an example of the class, does so, whether we regard it in its more

complex development in the human race, or in its simpler manifestation among the lower animals; were it not so indeed, the instinct itself would be at once absurd and mischievous. Not less strongly does the instinctive impulse in man's heart to cry for help from heaven imply the fact that help is to be found there.

If, however, the regular action of physical causes renders prayer absurd, not less does it render labour so. For the argument arising out of it, if argument there be, is this, that no change in the sequence of events can be effected; whence it is useless, and therefore absurd, to ask the interposition of another in my affairs: but, if no change in the sequence of events can be effected by another, neither can any be effected by myself, and it becomes as irrational for me to exert my own power, as to suplicate the exertion of another's. According to this view of the case, the dictate of common sense would be that I should at once abandon prayer and effort alike, and submit myself wholly to the regular and inevitable order of nature. Such a conclusion, however, the common sense of mankind rejects, and even infidelity condemns. If there be a Power in heaven, even if of no higher than human capabilities, it must be as rational to ask his help as to employ our own.

In truth, the asking of Divine help differs not at all in principle from the asking of human help. Other men, in common with ourselves, have a certain measure of ability to control the agencies of nature, and when our own is insufficient for our purpose we naturally and continually seek the aid of theirs. To say that it is absurd to seek the aid of a superior being, is in fact to deny to him even the small amount of power which we allow to be competent to man.

IV. Prayer, then, is neither wrong,

nor mischievous, nor absurd. We are told, however, that it is enthusiastic, that there is an order of events established by God himself, and that to suppose him to depart from that order by direct interposition in answer to prayer would be to suppose a frequent, if not a perpetual miracle.

Here again is a mixture of truth and error. It is not to be doubted that a course and order of events has been established in the wisdom of God, but this does not warrant the conclusion which the objector draws from it. God's plan necessarily comprehends the whole course of human action as a part of that on which it is formed. It is, to some extent, as foreseeing what man will do that God has determined what he himself will do, his conduct as a moral governor and administrator of the great work of redemption having necessarily a relation to the conduct of mankind. Now prayer is one part of the conduct of mankind, and can no more be conceived to be omitted from the Divine regard than any other part of it. Instead of being excluded from the Divine arrangements it must rather of necessity be included and incorporated in them. In his absolute foreknowledge the eternal God beholds the actions of men, and fits the dispensations of his providence to them; and as a part of this general system, he regards the foreseen neglect or exercise of prayer—the spirit of proud self-reliance or of devout dependence—and he adapts his dispensations to them. His hearing and answering prayer, consequently, is not a turning out of his course at a cry by which he is surprised, but the accomplishing of his design in responding to a prayer which he foreknew.

And thus our own attitude in prayer is to be understood. It is not that we presume to interpose for the interruption of the chain of events which Divine wisdom has determined, by breaking

one of its links; we rather put ourselves into the attitude of prayer in order to constitute one of the links in that chain, that the predetermined connexion may be complete. In God's plan our very prayers have a place to fill up, an influence to exert; and it were as absurd to omit these as any other portion of our appointed activity.

V. We are now met with the further objection that, taken generally, the answering of the prayers of mankind is impossible. To answer the prayers of one or of a few, we are told, might be practicable, but taking the world at large, prayers must be not only so multitudinous but so contradictory, that in no conceivable way could all of them be fulfilled. The interests of men, it is said, are so various that they will be found soliciting favours absolutely incompatible one with another—as farmers, to suit the different employments of husbandry, would be imploring one rain and another sunshine at the same moment.

Such an objector, it would seem, needs to be reminded that, beyond the sphere of miraculous operation, which constitutes an exceptional case, the bible nowhere warrants the expectation of an absolute and specific answer to prayer. Like an earthly parent, the heavenly Father *“knoweth how to give good things to them that ask him,”* and he will manifest a blended parental wisdom and love alike in withholding and imparting. It would, indeed, be one of the greatest calamities for human kind if every prayer dictated by man's poor heart, and breathed passionately from his lips, were to be accomplished. Far too ignorant are we, too selfish, too corrupt, to be put in so fearful a position. Many things must be refused, but this by no means annihilates the system of requests. A father is not bound to say to a numerous family, “My children, make me no request, for

I shall not be able to grant you all that you will ask.” He would rather say, “My children, ask from me what you will, only leave it to me to grant or to refuse your requests, and be assured of my tenderest love in both.” It is thus that the heavenly Father deals with us. In all things by prayer and supplication we are to make known our requests to him, and then we are to leave the decision in his hands, assured that he will do what is best for us. It is accordingly the Christian's habit to ask for all things in a spirit of blended submission and hope, assured that prayer will be kindly heard, and prepared to exercise resignation if the benefit be refused, no less than to show his gratitude if it be vouchsafed.

If it be replied that upon such a system prayer is to a very large extent unanswered, and therefore vain, we rejoin that this overlooks the principal end of prayer itself. Undoubtedly everything that God pleases to do for us and with us might have been done by him without any exercise of prayer on our part; there is not in the nature of things a necessity for prayer. The ground of it rather is that there is an expediency in it, a suitableness to man's condition, and a conduciveness to his moral benefit. We are to pray, not because we cannot obtain any good things without it, or because we can obtain all things by it, but because this is the attitude in which we shall best receive the lot which is assigned to us, and in which we shall most largely and effectually cultivate the moral sentiments—the dependence, the gratitude, the trust, the resignation—fitted to our condition. Unanswered as well as answered prayer finds its place in such a system.

VI. Even if we offer prayer, however, and it be answered, we are told that no answer to it can be proved. It is tauntingly said to us, “Where is ths

interference of a Divine Providence on your behalf? Show it to us. Where does it begin? Where does it end? And what has it done for you?"

We acknowledge the delicacy and even the difficulty of the task which is thus set us; we confess, moreover, that in attempting to trace specific answers to prayer much ignorance and folly have been shown. But we think the demand is unfair. It is, if we understand it, a demand to make a Divine interposition visible, or manifest to the senses. "Show it to us," says the objector. We make no such pretension; but we ask the objector whether he believes nothing that he cannot see? Our senses are very useful to us, but they are far from being the sources of all our knowledge. There are great facts which all men hold, not only independently of the testimony of their senses, but contrary to it. In like manner the providence of God, though it cannot be traced by the eye, has its proper proofs; if it cannot be demonstrated to the senses, it can be demonstrated to the mind.

And to free ourselves from the embarrassment incident to individual cases (although many of them are very striking), let us look abroad on human life at large. Let any man contemplate the history of the world as a whole, and say whether there are not indications of intelligent management in it. Or let him take an instance of conspicuous magnitude, and say what he thinks of the past and present position of the Jewish nation, whom he sees dispersed among all peoples as no other nation has ever been, and yet not lost, but held separate, as in obvious reservation for a future national destiny. We of course cannot dictate convictions to others, but to us it appears far more difficult to conceive of this as an unmanaged world than to conceive of a Supreme Being who has it under his

control, and who is conducting its multifarious affairs after his counsel.

We may be told that when we have proved a general providence we have not proved a special one, and that we cannot apply our general conclusion to individuals. Our answer to this is, that a general providence must in the nature of things be special also. Take, for example, a million of money. It consists of single sovereigns, or, we may say, of single farthings. No man can take care of the whole of it without taking care of every fraction. If he loses a single farthing he has no longer his million of money. So in any other case, and not less so in the grandest of all cases—the providence of God. Having charge of all this vast world constituted of an infinite number of minute affairs, he must of necessity care for the small or he could not secure the great. If he listen not to the cry of the hungry lion, if he watch not the fall of the sparrow, if he count not the very hairs of our heads, he cannot be answerable for the general management or the final result. Linked together as causes and effects are, a minute neglect might occasion wide disorder. It is not necessary, therefore, to adduce proof in detail of a special providence, since the conception of it is presupposed in that of a general providence, which is in truth nothing more than an accumulation of individual facts. We might rather challenge the objector to show how, a general providence being granted, a special one can be denied, or how God, in caring for all, can do otherwise than care for each.

VII. We are told finally, with a boldness which might seem to indicate desperation, that a Divine providence is disproved by facts. "Look, for example," says the objector, "at the Amazon. There is a fine ship on fire at sea, with hundreds of lives in imminent peril, and heart-rending cries for deli-

verance; had any human being been witness to that scene with power to help, he would have rushed to the rescue, and the fact that God did not proves to a demonstration that there is at least no God that heareth prayer."

The example is well chosen, and we do not wish to ignore the fact. On the contrary, we could supply the objector with many such, and with some still more terrific. He might adduce the earthquake at Lisbon, the fire of London, and the great plague, by each of which calamities many thousand persons perished. But what is he to prove by them? If only that the ways of Divine providence are sometimes awfully mysterious, or, as he may be pleased to say, unintelligible by man, this we are quite ready to admit—it is one of the doctrines of the bible, as well as one of the facts of the universe; but if he claims these facts as proofs that there is no Divine providence, we deny the conclusiveness of his argument. For what is the principle of it? It is obviously founded upon the assumption that, if there be a Divine providence, it must be benign, not only universally and without exception, but in a manner always level to human comprehension. This is a large assumption, and, we may add, a baseless one. It is much more rational to admit that, if there be a Divine providence, its dispensations will often be to us untraceable. Placed infinitely above us as God is, and in a position of moral government of which we are the subjects, it is to the last degree improbable that we should be able to judge of his ways. In these circumstances mystery is his necessity,

his right, his wisdom—an attribute which it is not less than presumptuous to deny to him; and whatever may be the amount of it discoverable in his ways, it is much more easily reconcilable with the fact of his administration especially as exhibited in the great work of redemption, than the total abandonment of the world would be with the conception of his existence.

The argument of the objector, indeed, would prohibit the introduction into a system of Divine providence of any painful element at all, since, under the dominion of a benevolent being, the very existence of physical evil is a mystery. It is not the occurrence of a *great* calamity, but the occurrence of *any* calamity that is radically unintelligible. And thus, in order to please the infidel, we must have nothing less than an impossible providence, or one which should absolutely exclude physical suffering from the world.

But enough. We accept a Divine providence with all its mysteries, far rather than the greater mystery of an abandoned and desolate universe. Prayer, while approving itself to the philosopher as reasonable, and appealing to the heirs of sorrow as a needful resource, is found by the Christian to be an inestimable consolation. He hears the voice of the heavenly Father, who has reconciled us to himself by Jesus Christ, saying, "Come, my people, enter into thy chambers, until calamity be overpast;" and under the influence of the Holy Spirit, he responds to it in the confiding language, "My Father, I will make my refuge under the shadow of thy wings."

ROMANISM, AND OUR DUTIES IN RELATION THERETO.

BY THE REV. JAMES RICHARDSON.

To England belongs the glory of having been the birthplace of the Reformation. Long before Luther came forth from his cell to denounce the abominations of the "man of sin," the immortal Wycliffe had translated the scriptures into the vulgar tongue, and proclaimed to a spiritually enslaved people the freedom of religious inquiry. To the German reformers, however, Britain owes a mighty debt of gratitude, inasmuch as they were mainly instrumental under God in delivering her from the iron yoke of the papacy. England has now enjoyed for many ages the light of divine truth, and shared largely in the blessings of intelligence and liberty. Having thrown off the authority of Rome she has taken her place at the head of the nations, and by her civil and religious institutions, is, in a very large sense, the benefactress of the world.

But for some time the church of Rome has been putting forth all her energies for the subjugation of this great protestant country to her deceiving, degrading, and soul destroying dominion. Circumstances have been favourable to her aims. The passing of the Catholic Emancipation Act, the unrestricted freedom allowed her by an enlightened and generous people;—the bestowment of public money for the education of her Irish priests, and the support of her missions and worship in the colonies;—the smiles lavished upon her by men in high places;—and the extensive prevalence of a refined and specious popery in our national church have enabled her to assume a bold front and to put forth the most lofty pretensions. Never since the glorious Reformation have her designs been so apparent as at present. She is endea-

vouring to propagate her pernicious principles in every part of the land. Her deluded votaries are consecrating their property and combining their resources for the extension and consolidation of her empire. In defiance of the fundamental articles of her faith, and the intolerance and persecution of which she has been guilty in every period of her history, her priests stand forth, without a blush, as the advocates of religious liberty, and *maintain that men ought to be permitted to worship God according to the dictates of conscience!* and thus adapting herself with wonderful facility to the spirit and temper of the English people, she is seeking with "all the deceivableness of unrighteousness" to restore her influence over the nation which was once a part of her dark and wretched territories.

Now such a state of things demands the immediate attention of the lovers of a pure Christianity. Loyalty to the King of Zion, reverence for his word, love to their country, regard for the souls of men—and especially those of the rising generation—loudly call them to the exercise of the greatest diligence in efforts to counteract the movements and disappoint the expectations of the papal sorceress. The protestant institutions, and all the peculiar advantages and privileges which constitute the greatness and glory of Britain are menaced and endangered. Popery has deliberately taken the field and challenged the armies of the living God. Indifference or inactivity would, therefore, be sinful. To allow the "woman drunk with the blood of the saints" to obtain the ascendancy would be to be guilty of the most abject cowardice, and to be traitors to all that is high and holy in connexion with the king-

dom of Christ. She would seal up the book of life; take away the right of private judgment; annihilate our liberties; and, like the fell simoon of the desert, waft desolation to all the fruits of intellectual and religious improvement. Popery is the very essence of despotism. In the past it has trodden under foot thrones and sceptres, and every right and privilege which mankind have loved and prized. England could not possibly commit a greater fault, or inflict upon herself a greater evil than by yielding herself up to the enchantments of the "mother of harlots." Soon would she be reduced to the degraded condition of those nations on the continent of Europe which are still under the dominion of the papacy, and all that in which she now glories would become extinct. That Rome has resolved "with signs and lying wonders" to lay England prostrate at her feet cannot be questioned by any careful observer of the "signs of the times;" and, therefore, all true protestants should be fully prepared for the conflict. Flushed with pride and confident of success the enemy will avail herself of all the resources she can command for the accomplishment of her designs. Greatly, then, does it behove the friends of truth, liberty, and righteousness, to survey the whole field of action, and to bring the omnipotent weapons of the gospel into collision with Romish dogmas and delusions.

That the reader may be able to form a correct estimate of the true character of the church of Rome, the writer will now state, in a few particulars, some of the natural results of the *practical working* of her anti-scriptural tenets. And,

1. "*The holy catholic church,*" so called, has been guilty of the most wanton and cruel persecution. Maintaining that it is the duty of her adherents to "persecute and destroy heretics, schismatics,

and rebels to our said lord the pope and his successors," she has always been decidedly persecuting in her spirit and practice. In proof of this we only need refer to the manner in which Rom. nists have sported themselves with the miseries of the vast multitudes of defenceless men and women whom they have tortured and martyred. The history of the Romish church is written in blood. Every instrument of terror and cruelty which diabolical skill could invent has been employed by her in every nation in Europe. Who armed and sent forth thousands of savage ruffians into the peaceful valleys of Piedmont, to burn the villages, to lay waste the fruitful fields, and to take away the lives of the pious Waldenses and Albigenses? *The church of Rome.* And it is calculated that *one million* of those faithful witnesses for God and his truth were put to death in forty years! Who gave every encouragement to those bands of assassins who rose against the French protestants on the eve of St. Bartholomew, and slew, in a few days, 70,000 of them, and carried on the work of destruction till 200,000 martyrs fell a sacrifice to their fury? *The church of Rome.* And so great was the joy of the then reigning pope that, when intelligence reached Rome of the horrid butchery, he commanded that a jubilee should be published for the signal blessings which had been conferred on the Christian nations! What led to the destruction of about 3,000,000 of the people of Spain by the Inquisition? The papal tyranny of Rome. Reference, also, may be made to the Irish massacre in 1641, when more than 100,000 protestants fell by the sword of the papacy. Indeed, volumes might be filled with the atrocious proceedings of the Romish church in connexion with pillories, dungeons, banishments, racks, and fires; but the soul sickens when it contemplates this

part of her history, and is glad to escape from it. The above unquestionable facts are sufficient to demonstrate that popery has been guilty of unparalleled persecutions and cruelties. It is admitted, with shame and sorrow, that professed protestants have also been guilty of persecution, but *they acted in direct opposition to their principles*; whereas Romanists have only carried out the requirements of the decrees and decisions of their councils and pontiffs. The church of Rome still maintains that it is her duty to exterminate heretics, and if she were allowed to put forth her power she would again be "*the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.*"

2. *The influence which the church of Rome exerts on those nations which are under her yoke tends to obstruct the "march of intellect," and to hinder social and moral improvement.* Every part of her system is degrading and enslaving to the last degree, as Belgium, Spain, Naples, Italy, Ireland, and other catholic countries abundantly testify. She fosters a blind credulity, occupies the mind with foolish legends, cripples the understanding, prevents civil and religious freedom, and keeps the people in an ignorant, miserable, and half starved condition. Many proofs of the degradation of catholic countries might be furnished; but the following extract from Mr. Macaulay's recent "History of England" will be sufficient. "During the last three centuries," speaking of the church of Rome, "to stint the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been

sunk in poverty, in political servitude, and in intellectual torpor, while protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome and the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman catholic to a protestant principality; in Switzerland, from a Roman catholic to a protestant canton; in Ireland, from a Roman catholic to a protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The protestants of the United States have left far behind them the Roman catholics of Mexico, Peru, and Brazil. The Roman catholics of Canada remain inert, while the whole continent round them is in a ferment with protestant activity and enterprise." Vol. I. p. 48.

3. *The church of Rome has always been opposed to the circulation of the holy scriptures.* Denying to her members the right of private judgment, and demanding an unqualified and unreserved submission to her *own* authority in all spiritual matters, it need not excite wonder that she endeavours to prevent, to the utmost extent of her power, the reading of that inspired book which is the sole rule of religious faith and conduct. It is unnecessary

to adduce her decrees on this point. Reading the bible in England was, in the reign of Henry V., declared to be treason, and the goods of all persons who were proved guilty of the crime were to be confiscated! In one of the pope's bulls, sent forth in 1824, the Bible Society is termed "a plague and a wicked novelty." But to come to our own times. The following letter was addressed to the archbishops and bishops of Italy by the present pope when he was at Naples in 1849. "At the instigation and with the aid of bible societies, which have been denounced again and again by the holy see, they have the hardihood to carry on the distribution of the sacred scriptures, translated, contrary to the rules of the church, into the vulgar tongue, and most wretchedly perverted; and with a *wicked* and almost incredible effrontery they scruple not, under cloak of religion, to recommend them to the careful perusal of the faithful. From all this you will understand, most venerable brethren, with what vigilance and solicitude it behoves you to act, so that the faithful, under your charge, *may be put upon their guard* against the poison which cannot fail to be imbibed, with especial reference to the scriptures, that *no person* whatever is warranted to confide in his own judgment as to their true meaning, if opposed to the holy mother church, *who alone, and no other*, has received commission from Christ to watch over the faithful committed to her trust, and to decide upon the *sense* and interpretation of the sacred writings." Now what can be plainer than that the church of Rome has the same aversion to the bible at the present day as she had in the dark ages? She dreads it because she loves darkness rather than light. Romanism and the sacred records are in direct antagonism. They cannot dwell together in the same place. Rome is powerless where the

bible is read and understood. Her aversion and enmity to it is, therefore, easily accounted for. It condemns her errors and practices, and clearly points her out as that grand apostacy which the apostles predicted should take place.

4. *As the church of Rome hates the word of God, it is not surprising that she regards with the greatest hostility the labours of protestant missionaries in heathen lands.* Hence she embraces every opportunity for disseminating the noxious seeds of evil where the fruits of the Spirit have sprung up through the preaching of the pure gospel of Christ. Every one remembers her dark and cruel proceedings in the island of Tahiti; and she is ever ready to encroach upon other fields which have been reclaimed from idolatry and wretchedness. She adapts herself to the diversified tastes and habits of the people of every clime, and living under all the different forms of civil government; and when it is considered that this apostate church has in her communion 350,000 priests, 800 bishops, and about 200,000 monks, friars, and Jesuits, the friends of the bible and Christian missions are loudly called upon to go forth with renewed zeal and courage, in the name of the Lord, for the rescue of the nations from her gigantic power and corruption.

From what has been said the reader must be convinced that popery is the most unholy system which the depraved mind of man, aided by Satanic inspiration, has ever been able to invent. What, then, are the peculiar duties which devolve upon him in relation to this grand apostacy?

1. *He ought to use the most energetic exertions for the diffusion of the truth of God.* Popery hates, as we have seen, the sacred scriptures. Its despotism can only be maintained by keeping the bible a sealed book. The reader may, therefore, do much to prevent the

spread of Romish delusions by propagating the truth as it is in Jesus. Happily bibles and religious tracts may be purchased for a mere trifle, and he may grapple successfully with popish errors, either by diffusing the sacred volume or by scattering in every direction those compendiums of the leading doctrines of the gospel. In every possible way let him endeavour to send forth the simple and unadulterated truth of scripture. Let him seek to shine as a light in the world by holding forth the word of life, and by sparing neither labour nor expense in the sublime and hallowed service of his God. By making known the right of private judgment, justification by faith alone, regeneration by the Spirit of God, and the other leading doctrines of protestantism, he will supply the best antidote to anti-christian errors. He will diffuse a light which will scatter the clouds of spiritual darkness. He will exert a power which will put down "the man of sin." Wherever scriptural knowledge is disseminated Romanism withers and dies. Up, then, Christian reader, whatever thy protestant name and position, and enter the lists with antichrist. Lay hold of the "sword of the Spirit" with a vigorous grasp. Fight a good fight. Oppose error by truth, darkness by light, and sacramentalism by the personality and spirituality of New Testament religion; and, rest assured, that the weapons of your warfare not being carnal, "but mighty through God to the pulling down of strong holds," will secure you great and glorious victories.

2. *If the reader is a sabbath school teacher let him seek to have his mind imbued with a deeper concern for the welfare of the rising generation.* Though the church of Rome suffers children for the most part to grow up in ignorance and brutality in those countries where her power is predominant, yet in Eng-

land she endeavours with much cunning craftiness to lay hold of the youthful population. She appeals to the passions and prejudices of the young incessantly. The pomp of her holiday processions, the splendour of her worship, and the imposing grandeur of many of her structures, have a direct tendency to captivate the understanding and to pamper the senses. She also uses the resources of eloquence, learning, and science, to embellish her dogmas, and to present them in their most attractive forms. Neither does she fail to bring the power of the press to bear upon the youthful mind by circulating tracts in which her principles are defended and recommended with great tact and skill. Hence the rising generation cannot be neglected without incurring the greatest danger. Those who are at present bearing the heat and burden of the day in efforts to spread the pure truth of God, will soon finish their course and receive their reward. If, therefore, the affections of the young are not enlisted on the side of protestant Christianity, where will protestant churches be in the coming age? Sabbath school teachers! and all the real friends of the young, arouse yourselves for the conflict with the powers of darkness. Instil into the opening minds of those who are taught in your schools the imperishable truths of the glorious gospel of the blessed God. Give them a thorough religious training, and in this way you will qualify them for taking their part in the struggle between truth and error for the dominion of the world, and will die in the confidence that the cause of God shall be as faithfully maintained by the children as it has been by the fathers.

3. *In conclusion, let the reader seek to feel that, important as the duty of prayer is at all times, it is specially so at the present momentous period.* Prayer has power with God and prevails; and if

all the followers of Christ were to make the destruction of antichrist the subject of their earnest, believing, and persevering supplications at the throne of the heavenly grace, they would most certainly be heard and answered. They would bring down from heaven that power which is pledged for the preservation and diffusion of the gospel of the Son of God, and the day would be hastened when "a great voice of much people in heaven" would be heard, "saying, Alleluia; salvation, and glory, and

honour, and power, unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia."

Barton Mills, March, 1853.

RESUSCITATED FOSSILS.

BY THE REV. JOSEPH DREW.

THERE is an old dead world lying about us everywhere. In the depths of our valleys, on the tops of our mountains, in the very stones of which our houses are built, are to be found the petrified remains of antique and oft-times quaint-looking animals, whose animal principle has long since departed and surrendered them to all the possibilities of accident and change. It is a curious sort of life one leads when by an effort one throws himself back into that now extinct world. The "agricultural interest" was then very different from what it is now. The fields, if there were any, were cultivated on different principles and in a different manner, and "native industry" was protected by other than corn law regulations. The cities, too, had few things in common with those of the present day, as any one may satisfy himself who will be at the trouble of examining the London clay or the strata of the Paris bason. Singular French revolutions took place then and have taken place since then, as we all know. A London mob does not appear to have been just the same sort of thing at that period as at present; and what appearance the West

End, or the Strand, or St. Giles's, or Rag Fair, presented, it may require a very lively imagination to determine. We are equally ignorant respecting the politics of those times; but that wars of a no very gentle character were frequently waged, the facts leave us no room or ability to doubt.

Now, if all those primitive forms were to revive, the inward essence of each claiming its own again, what a singular effect should we be apt to witness. I am afraid our rocks, and fields, and houses, and trees, and plants, and even our very bodies, would fly to pieces, that they might render back to those importunate claimants property to which they have a primary title, and which, in this new exigence, they could scarcely do without. It would be very awkward and likely to put us to much inconvenience. But supposing they waived their claim and resolved to make the best they could of any spare matter to be obtained, would they not be rather curious neighbours? while they swelled the population of this little planet to a rather uncomfortable extent. And the appearance they would make! To be sure it would be a capital thing for some

of our inveterate naturalists, furnishing them with an excellent opportunity of studying their favourite science. Still the timid would stand a chance of being frightened, and even the boldest may not think themselves safe in the event of meeting a troop of those colossal monsters which now appear quiet enough in the saloons of the British Museum. Those old Saurians would scarcely feel at home in Bond Street, or on 'Change. Nevertheless, it might be a spectacle worth witnessing to see the learned and accomplished Professor Owen on the back of his favourite *Dinoruis* taking an airing in Hyde Park—a service the creature could not have the face to refuse him after all the pains he has taken to identify and reset its bones.

The reader need be under no apprehension that we are going to predict such a resurrection as this as likely to take place in his time. We are less disposed to take the place of the seer than the much humbler one of the chronicler of actual events. There was a time when we thought that our path lay over a moral world of extinct forms as dead as any of those which so thickly inlay the solid floor of our earth. A great deluge rolled over Europe in the sixteenth century which was supposed to have buried in its residuum multitudes of foolish things which the world had much better be without. It is true we were in the habit of digging up now and then one specimen or another of these ancient petrefactions; but it was only to satisfy our curiosity or to aid us in reconstructing the history of the past. Thus time travelled, till we came to the nineteenth century,—a very enlightened century, and one that is thought to bear away the palm from all its predecessors. Perhaps that is the cause of the resuscitation of which we write. However that may be, the fact of it you will find it difficult to doubt. The past has made a mighty

effort and thrown upon us an army of its old once dead things.

Let us learn, good friends, at our leisure quietly to meditate on just two or three of these dry bones revived, that we may see how they look under the light of the present sun. "Can these dry bones live?" Wait a little and thou shalt see. Presto! Here comes one in a long white surplice. Hear him speak. With much gravity and solemnity of visage he tells us that, except our infants are baptized by his hands, or by those of one of his order, dying they must inevitably go to perdition. As for him, he will undertake their regeneration, their incorporation into the body of Christ, their affiliation to the eternal Father, and their initiation into the kingdom of heaven. At first you think you see a spectre, and have not much doubt as to whence he comes and who sent him, till, fairly recollecting yourself, you find that it is indeed real. Exceedingly curious, you exclaim; and you are almost as much surprised as if you met Van Amburgh driving a herd of fossil elephants. Why, dear me, you reply, I always took that to be a piece of popery, and I thought that in this country at least popery was really executed and buried at the Reformation. Then you do seriously believe, Sir, that the ceremony you describe positively will change the heart of my child, place him as a member in the family of God, entitle him to the divine favour in this world and to the glory of Paradise when he dies? Yes I do, he might rejoin, and so do five thousand of my brethren, who teach it every Sunday from five thousand pulpits in this land, and to support whom in this very work almost every article you eat, drink, and wear, is more or less heavily taxed; and to turn out full fledged the advocates of this creed the two richest Universities in the world are daily and assiduously at work. Your first impulse after listening to this

statement is to inquire after some scriptural authority for such a belief and practice; but you soon learn that the resuscitated priest has gained nothing by the new times into which he has come; that all the features of his true prototype have revived with him; and that his authority belongs to a generation as extinct as you had thought his creed. He does not follow in the footsteps of men who drew their faith from the bible.

We find ourselves in the midst of a large and, for the most part, elegantly dressed assembly. We may as well look round us for a moment here. The building in which we are met is an imposing and noble structure, although rather odd in some of its arrangements, and somewhat fantastic here and there. But let that pass. We are lighted to be sure by the great solar luminary—a very good light many of us think it, would not wish a better—yet on a raised table (the altar don't they call it?) there are several candles burning. What can it mean? Have they been ignited to light these re-animated antiquities up from the vaults below? Or did they come here without their wits and now want candles to assist them in the search after them? It is hard to say. We have more than one clergyman here, who now turn their faces in one direction, then in another; while we of the congregation are kept in quite a flutter of agitation by our repeated changes of posture, genuflexions, courtesies, and bows. At length a white figure ascends a lofty curiously carved enclosed desk, and we hear it descant in long drawn sonorous sentences on what it is pleased to call "apostolic succession," which it defends with all the warmth of which it is capable, at the same time utterly denying the validity of whatever religious ministration may be performed by men, however otherwise qualified who do not constitute

true links in the sacred, not to say magic, chain. The whole scene looks so old and queer that we think ourselves asleep and dreaming or else transported back to a long departed age. But is it a thing of to-day? O yes, these pranks are played in sight of high heaven by an increasing number of "young" and older "divines" every Lord's day in the midst of large congregations, and the exhibition is encouraged and abetted by some of the greatest authorities and highest dignitaries of "our church." Surely there must have been an ominous upheaving of the great under-world of late. The whole aspect of this place and of this assembly is "histrionic" indeed. Withal there is a goodly measure of orthodox old monkery and priestism here which we fondly hoped had left the world for some time past. But there is no telling when a thing is dead. They say that some corns of wheat that had been put to sleep with the Egyptian mummies some two or three thousand years ago, have not only retained the principle of life, but of fecundity, and produce affluent harvests on our own soil in these latter times. The tombs of the middle ages appear to have been the depositories of far less innocent seed which, disinterred and scattered abroad by the hands of industrious mediæval loving, most romantic, and sentimental modern theologians, is bearing an ample and promising harvest in many places just now. The arrogant pretensions, the exclusive claims, the ghostly officiousness, and superstitious practices of men whom we all contribute to feed, compel us to pause at times and inquire, Where have we got to now? Is this England? Is this the year of grace one thousand eight hundred and fifty-three? Have we all fallen asleep, and is this a vision of the night? Not a vision! Then have we rushed back three or four centuries and become contemporaries of men on whose dust we

thought ourselves treading and whose errors we considered as exploded for ever from the world? Can there be a bit of truth in it, that this stripling, who but the other day occupied the same form with us at school and played with us the same games, merely because he has been to a somewhat higher seminary and swallowed the "Thirty-nine Articles," and taken an oath that the Holy Ghost has called him to preach the gospel, and felt episcopal hands on his not over strong pate—can it be possible that he has become a link of this wonder-working chain, and thus got himself in between God and our souls? So that now all the grace of heaven must come down to us through his voice, or eyes, or hands, or tongue! So that now he is perhaps the only one in a parish qualified to preach the gospel to sinners, to offer salvation to the dying, to carry consolation to the sick, to impart the memorials of a Saviour's suffering dying pity and love to the hungry and thirsty spirit! So that now all the gracious activity of the Deity is bound up with his convenience, his health, his cognisance, his capabilities, or even his caprice! So that now he takes the place of the Almighty, of the Redeemer, of the Holy Spirit, making them dependent on him for the time, manner, and objects of their merciful interposition! Well, here we are indeed back in the old once dead time, and so bewildered as scarcely to be able to recognise ourselves or anything around us.

The west is famous for some of its peculiar organic remains. Come with me and we will examine one or two curiosities at least. Here we have a holy priest of the established church and a young girl in somewhat mysterious communication with each other. She is relieving her breast of secrets of not the most delicate description, and pouring the polluted stream into the

eager ear of this sacred man. These pages must not be soiled with any part of the shameful tale; yet it is but a specimen of many to which himself and his brethren are but too ready to listen. They are to become the repositories of secrets which should only be told to the all-compassionate God, and only to him when the heart is bruised and crushed under the conscious pressure of its sins. Let anxious parents duly consider it. There is opened to them a vista here into a dark and troubled region enough. And this vile thing, this "auricular confession," is not only winked at by the facile and easy; but is tolerated by bishops and defended by not a few of the most reputable divines of the "Reformed church" of these realms. "Tell it not in Gath!" that the ages are revolving in the wrong way, that the tide has turned and is rolling back upon us the follies, superstitions, and mummeries that had for centuries been buried in the sea:

But we have not done with our western specimens yet. "I will show thee greater things than these." We have a "lady superior" and "sisters of mercy," and a very pretty sort of a nunnery, all come to life again here in these days. Nor is there a crucifix wanting, nor persons to kneel before it, nor priests to confess and shrive these persons, nor a code that would be no reproach to the eleventh or twelfth century of our time. Moreover, penance is done here after the most approved fashion. Young ladies, who have not behaved so well as they might, are put to the pleasing and delicate operation of "licking the floor," as a method of allaying the divine anger and purifying their own hearts from sin. The uninitiated may think that it must be a fine triumph for the "old serpent" to see his victims sharing with him the peculiar aliment to which he has been condemned. Not so thinks our "lady

superior ;" she holds that the more disgusting the humiliation of her penitents, the more do they purge themselves of the mortal taint and uncleanness of the world. Many will regard the discovery as a singular one no doubt ; and yet it will be found to be no modern, but rather a fossil discovery, the circumstance being well known, that the monkery of the dark ages owed its peculiar sanctity to nothing more than to a judicious favour for and indulgence in dirt. It was perhaps necessary that these recent developments in the "national religion" should have their female side. But one is rather humbled at the phase which they have chosen to turn towards the sun. It is to be hoped that Henry of Exeter will feel himself called upon, in the exercise of his high office as overseer-general of these resuscitated practices, to interpose the "unsullied whiteness of his lawn" between the young lips of his interesting, however incontinent, neophytes and the loathsomeness of a dusty floor.

Protestantism has taken notice of it for some years now, and it will come to be more seriously regarded by many, that there is a recession towards us of old floods whose waters we had imagined disposed of for ever ; but hither they come, threatening to cover their old ground completely. Here in England we have all seen some strange doings of late. Cardinals have been amongst us with their red stockings, and a shoal of bishops appointed by the holy see, and we have been treated to a sight of sacred vestments of a very questionable make, and of friars, black, white, and grey, and of cowls, hoods, and habits, with their wearers, which our poetic old Milton thought had in his time been blown—

"O'er the backside of the world far off,
Into a limbo large and broad, since called
The Paradise of Fools."

Out of which limbo he clearly thought

they stood but a poor chance of ever being able to deliver themselves. We live, however, in enlightened times, when it has been deemed advisable to unlock the said limbo and let the prisoners out for a season that, we may suppose, they may have the benefit of the air and light once more. Geologists are well aware that animal forms still living in some parts of the world have long since become extinct in others, where they are only found now in a petrified state. Such is the case with many beasts of prey once existing in Great Britain, but met with now only in much warmer climes. Nor was the number small of those persons who had been in the habit of regarding these exhibitions of the great apostacy as equally defunct here, and, when they thought of the matter, seldom failed to congratulate themselves on that account. Indeed such was their confidence as to this that an instantaneous resurrection of our old forests, with the roaring of lions, the yelp of jackals, and the ominous laugh of half a dozen hyænas, in the distance could hardly have occasioned them more surprise or alarm than many of the freaks of their scarlet enemy during the two or three years last past. Still it is exceedingly comfortable to know that there is not much prey or garbage amongst us at present for these monsters to thrive and batten on ; which fact is in reality a better protection against them than a thousand acts of parliament ever could confer. Did the ancient denizens of this land visit us now, they would find the times rather poor ones for them—and poor for them just because they are tolerably good for us. They would meet with another race on the earth, by whom great alterations have been made since their time. On many of their old favourite haunts they would discover stately mansions, large towns, or populous cities ; and the provender which

they had been accustomed to depend on for life and enjoyment would have wholly disappeared from the earth. Guns would be pointed against and snares laid for them, and every spot would be bristling with instruments of death. Nor would it be easy to persuade many of us that popery has not made this descent on our coasts quite as much after its time. It must revive a good many old conditions before it can get alimient enough to live well on here. True, it can submit to spare diet for a season, to answer its own purposes; but always with the prospect of being able to idemnify itself with full meals and good feeding afterwards. But there must indeed be a putting back of the shadow on the dial of Ahaz, before such a time can ever gladden them on English soil again. What their infatuation and judicial blindness may induce them to attempt it may be difficult to say; but there will scarcely be two opinions amongst intelligent men as to the final upshot of their ill-advised aggressions on this free, because liberated, land. Englishmen are too fond of a free mind, a free tongue, a free pen, a free press, and a free religion, to be persuaded, or wheedled, or frightened, into welcoming back the old inveterate incurable enemy, persecutor, and oppressor of them all. That oppressor has had a slight taste already of what our countrymen can do when their blood is up; but that experience is no more than the earnest of what is in store for her if she again so offensively dares to "advance her miscreated front athwart our way." Who will deny, however, that there was some excuse for the arrogance of that act? Fossils of a similar type having so abundantly revived at Oxford and Cambridge, and being allowed to diffuse themselves with so much facility and so little opposition through every part of the country, it was by no means astonishing that the

infallible "vicar of Christ" was led to conclude that the times were ripe for a large importation of the unadulterated article from the provinces owning the privilege of his own immediate and gentle sway. Well, he was mistaken, and I should think it behoves us to send up our praises to heaven for that.

Antiquated forms of infidelity and atheism, whose funereal obsequies had been celebrated long ago, are again exhumed and affecting many of the appearances of life in our midst. Modified a little to meet altered circumstances, they are embraced by sciolists and tyros as of yore, who betray the best possible intentions to do their utmost towards uprooting and destroying all that the wise and the good in every age have held most sacred and dear. Again is Christianity menaced with destruction as confidently as if she had never heard, laughed at, and falsified, the predictions of a Voltaire or a Hume, and of the shallow impious boasters who drank down their sentiments and echoed their impotent abuse. Some think that they detect mighty and threatening changes in the principles and development of modern as compared with former scepticism, from which the very worst has to be feared. And that considerable ingenuity has been displayed in finding out new objections against the sacred writings and the system of truth which they inculcate, we have no disposition to deny. But the germs of these objections are old enough, having existed from almost the earliest times; nor have the apologists for religion been slow to notice them and to manifest the invalidity and weakness of the ground on which they rest. Here, if anywhere, we perceive the truth of the wise man's aphorism, that there is no new thing under the sun. If, however, old things can be rubbed up and made to look like and to pass for new, why it will do quite as

well. In general it may be affirmed that the principles of religious disbelief exist in the head or the heart of every man. The inquiring man will doubt till his reason be satisfied; the bad man till his heart be changed. The one doubts for want of evidence; the other because he hates the light. The former is within the reach of proof and argument; for the latter no amount of demonstration would suffice. He takes shelter in denial from the pangs of his own conscience and the guilty forebodings of his own mind. It is nothing to him that a severe criticism has placed the authority of the divine word beyond all reasonable doubt, or that the most rigorous induction has established the philosophical consistency of the religion revealed in that word to the entire satisfaction of the hardest thinkers and first scholars of every Christian land; his quarrel with Christianity does not arise from critical and scientific, but from moral reasons; and except you could evacuate it of its purity and holiness, you have done nothing to satisfy him. His scepticism is but a new form of an old disease. He would fain persuade you that it is profounder and juster than anything that has gone before, but you have only to probe it to the heart in order to satisfy yourself that it is no such thing. Whether he be a Strauss or a Holyoake, you will find little difficulty in placing your finger on the gangrene which diseases and vitiates the whole frame. Let those who tremble for the ark of the Lord in these times be re-assured by the conviction that atheism can invent no new weapon against the cause they love; or if it can, that cause is clothed in armour of proof that will not fail to turn the shaft aside. "No weapon that is formed against thee shall prosper, and every tongue that shall arise in judgment against thee thou shalt condemn," is an assurance far more worthy of credit than

any of the futile threats of the scoffer and unbeliever. Let Him be trusted whose hand created this infatuated smith that bloweth the coals of his godless malice into fire and bringeth forth the bad instrument for his work; for He knows the construction and temper of such instruments, and how to parry and neutralize their attacks. The circle in which the enemies of Christianity are for ever gyrating may well convince us of the impotence of their hostility and that their future assaults on the citadel of our faith will be as abortive as the past have already been.

Now, as always, our great danger is from within. And it must be confessed that there are amongst ourselves a few symptoms which might well awaken a degree of suspicion and alarm. Not to go out of the track which we had marked out for ourselves in this paper, it will be quite legitimate to point attention to one feature amongst the externals of evangelical non-conformity in the present day. It is not our habit to attach undue importance to the mere style of ecclesiastical buildings, or to the names by which they are called. Yet the very construction of a place of worship will be found to symbolise the religious ideas animating the mind which gave it birth. Our puritanic forefathers understood this better than we do. They did not object to the vestments which they refused to wear, nor to the ceremonies which they refused to practise, because they were wrong in themselves. Their objections had a much more radical basis than that. They traced them to their hidden spring, and thus saw in them signs of the blighting errors into which those who employed them had fallen. They knew their origin, the system which they well became, the wide-spread heresy with which they had been for ages identified; and hence they shunned them as forbidden and accursed things.

They either meant something or nothing. If something, they meant that to which those conscientious men could never subscribe; if nothing, why were they continued? Why not surrender them for ever and at once? The same reasoning may be applied to the subject under review. When passing a dissenting church with its Gothic arches, spires, and roofs—with its painted windows richly dight,” and its architectural ornaments of no unpretending kind, I own to a feeling as if the past had somehow or other returned. I cannot but stand before it and muse.—Precisely now, what does all this mean? For the simple purposes of divine worship as conducted amongst ourselves this is by no means suitable. The same accommodation and comfort might have been secured at less than half the cost. To my mind at least an edifice of a different style and far less pretension would have looked and answered quite as well. In what state of mind did this building originate? In zeal for the glory of Christ? but that is promoted not by the erection of material superstructures, however superb, but by the earnest proclamation of the gospel of salvation, and therefore by the preaching it to the greatest possible number. In benevolence towards men? What men? The rich, or the poor? But the rich are not likely to be conciliated, while the poor are sure to be repelled, by such an erection as this. Is there not some pride, a no very lofty denominational emulation betrayed here? We do not undertake to say, nevertheless, sure we are that the world is not without its sore need of all the money which has been superfluously expended on this Christian fane. It is no answer to say, That if it had not been expended thus the world had never been the better for it; for that is to confess the unsoundness of the motive which has found such an expression as this. Nothing dis-

tinguishes the religion of the New Testament more characteristically than the simplicity and plainness of whatever it ordains. Being itself spiritual, and with its out-look always towards eternity, it has neither time, nor thought, nor taste, for mere material ornament and display. Would not then an outward service, and the places in which such service has to be performed, best adapted to shadow forth that simplicity and superiority to the world, be most in keeping with the spirit and intention of our holy cause? We are no advocates for ill-contrived, inconvenient, or unsightly meeting-houses. This is the other extreme. Let them be such as would afford the greatest facilities for the unostentatious worship celebrated by dissenters, avoiding, on the one hand, all unnecessary parsimony, and on the other all needless expense. We have heard it tauntingly asked, What connection is there between bricks and mortar and religion? And this interrogatory is always put by persons who advocate the extravagance against which we contend. In one sense, none at all, certainly; and for that reason you ought to be as economical in their use as you can. In another sense, as certainly, a very important connection, as the history of the Christian church from the first will duly attest. When did she begin to be enamoured of splendid fanes and gorgeous temples? Was it not at a time when the spirit of her early institutions and of her first members was all but completely lost? When did the greater number of those proud edifices, which have been the wonder and admiration of generations as works of art, spring into existence? Was it not during the middle ages, when the true glory of Christianity was obscured by the dark clouds of superstition, and when its real power was oppressed beneath the superincumbent pressure of man's inventions and of priestly arts?

And where is the greatest rage for similar exhibitions to be discovered at the present time? is it not amongst sects that have departed farthest from the standard of apostolic usages, and are the foremost defenders of the meretricious trappings borrowed from the man of sin? Let us therefore be cautious of every step which we are in-

vited to take in the direction of times out of which it is such a mercy to have been delivered. Let the dead bury (or if it suit them better, nurse and adorn) their dead, but be it ours to follow very closely in the footsteps of Him whose kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

A MINISTER'S LIBRARY.

IF a minister of the gospel be conscientious and thoroughly equipped for the duties of his profession, the lexicon will be oftener in his hands than the commentary, till the sacred languages become to him familiar as his own. We had once occasion to enter a library of a clergyman, in which there was an imposing array of shelves, laden with volumes in the best style of binding

and decoration. "A large library!" was our exclamation as we entered it. "Yes, but," remarked a sagacious friend who knew its character better than we did, "a sad lack of mining utensils!" The remark was suggestive of an inference respecting the habits and researches of the owner of the library.—*British and Foreign Evangelical Review* for March, 1853.

THE LAST WORDS OF PAUL GERHARDT.

PAUL GERHARDT, says the author of an article on German Hymnology in the *British and Foreign Evangelical Review*, stands clearly at the head of German Hymn-writers. . . . He was born in Saxony in 1606, and was brought up by pious parents in the good old ways of the Reformation. . . . The only great public event which has much connexion with his life was the Brandenburg controversy between the Lutherans and the reformed. The Great

Elector, as well from education as from long residence in Holland was devotedly attached to the Reformed Church. In the bitter conflicts which ensued, Gerhardt fell into the party of the warm Lutherans, but escaped most of the rancours of zealotry. . . . He fled to the patronage of Christian, Duke of Saxe-Merseburg, and was made Archidiaconus of Lübben, at which place he died in 1675. His last utterance was in words from one of his own hymns:—

"Death no more hath power to kill,
He but sets the spirit free
From the weight of earthly ill,
Though its name should legion be :
Shuts the gate of bitter woe,
Opens wide the heavenly way,
That our willing feet may go
To the realms of endless day."

THE CHRISTIAN'S COMPLAINT.

BY THE REV. HENRY LAWRENCE.

Rom. vii. Phil. ii. 12, 13.

LORD, I would learn thy holy will,
Would run with zeal the heavenly way,
In darkest days would trust thee still,
From thy good paths would never stray.

I would repress each thought of sin,
Crush every foe beneath my feet,
Some inward victories daily win,
And for the rest above grow meet.

I would proclaim with every breath,
The praises of my dying Lord,
Who ransomed me from sin and death,
And sent to me his healing word.

Whence have I, Lord, these strong desires?
Are they not gifts of sovereign love?
Such thirst thy grace alone inspires,
The pledge of holy joys above.

And now I would from sin be free;
I would at once be wholly thine;
But sin assails and conquers me,
And treacherous is this heart of mine.

Lord, work in me to do thy will;
Engrave thy law upon my heart;
Thy powerful grace afford me still,
Nor let me from thy ways depart.

CHRISTIAN SORROW.

THOSE bitter storms, how keen they blow,
How sternly desolate their rule;
Relentless as some cruel foe,
They riot wild in scenes of woe,
And sportful pierce the soul.

But sorrows to the Christian man,
Are not as shades eclipsing light;
But moonbeams on some lordly dome,
Where stately worth is richly shown,
Standing in calm and might.

And thus while cowards droop away,
And yield their lives to gloomy fears,
He, as some star in life's dark way,
Dies melting in the light of day,
And shines in other spheres.

Bristol.

C. L.

ABEL ENTERING HEAVEN.

From the Irish Presbyterian.

TEN thousand times ten thousand sung
Loud anthems round the throne,
When, lo! one solitary tongue
Began a song unknown!
A song unknown to angel ears,
A song that told of banished fears,
Of pardoned sins and dried-up tears.

Not one of all the heavenly host
Could these high notes attain,
But spirits from a distant coast
United in the strain;
Till he who first began the song,
To sing alone not suffered long,
Was mingled with a countless throng.

And still, as hours are fleeting by,
The angels ever bear
Some newly ransomed soul on high
To join the chorus there.
And so the song will louder grow,
Till all, redeemed by Christ below,
To that fair world of rapture go.

O give me, Lord, my golden harp,
And tune my broken voice,
That I may sing of troubles sharp
Exchanged for endless joys;
The song that ne'er was heard before
A sinner reached the heavenly shore,
But now shall sound for evermore.

REVIEWS.

The World to come ; or the Kingdom of God.

By the Rev. JAMES COCHRANE, A.M., one of the ministers of Cupar-Fife, author of "Discourses on difficult and unusual Texts ;" "The Manual of Family and Private Devotion," &c. Second Edition, with Appendix, and Notes critical and illustrative. Edinburgh : Paton and Ritchie, 1852. Foolscep 8vo., pp. 428.

THIS is the second edition of a series of discourses on the text, "The world to come whereof we speak," delivered in St. Michael's Church, Cupar-Fife, in the winter of 1845—6, and then published at the request of parishioners and friends. The object of these lectures is to prove that there will be a literal return of the Lord Jesus Christ to this earth in circumstances of external pomp and glory ;—that this return may be close at hand, and should be the object of our daily expectation ;—that coincident with this return will be the resurrection of God's departed saints ;—that after the desolations of the day of judgment the material structure of this globe shall be restored and renovated ; and that this globe, thus renovated and greatly glorified, shall become the abode of Christ and his risen saints, shall be in fact the kingdom of Christ or the world to come, in which shall be realized the fulfilment of Old and New Testament prophecy respecting the glories of the Messiah's reign. The second coming of Christ in circumstances of glory and the consequent resurrection and judgment, are we believe clearly foretold in the sacred scriptures. That this world, which has been by a series of changes made a

meet habitation for man, may by a further change be rendered a suitable abode for glorified humanity, we can easily conceive, and fancy that there are indistinct intimations of the same in the word of God. But, that the predictions of the extension of the Redeemer's kingdom and of the blessings attendant on his reign, are to meet with their fulfilment in this world when renovated and glorified, and *not in the present dispensation*, we cannot for a moment believe ; nor has an attentive perusal of this well written volume produced even a momentary conviction of the correctness of its statements or the soundness of its arguments on this point.

The leading mistake of those who maintain the pre-millennial advent of Christ, and of our author (according to whom there will be no millennium at all of any kind, and the thousand years of the apocalypse indicate the *everlasting* duration of Christ's kingdom !) is that they regard the reign of Christ as *future*, and altogether forget that it commenced on his ascension into heaven, and that on the day of Pentecost Peter expressly declared that the prophecy of David, "that God would raise up Christ to sit on his throne," was then fulfilled, and that proof of its fulfilment was found in the gift of the Holy Ghost (Acts ii. 30—33). Christ then has commenced his reign ; he is now seated on David's throne ; and they who believe are translated into his kingdom, Col. i. 13.

Another mistake is that they are expecting Christ to come in order to destroy his foes and then commence his

reign, whereas the scriptures teach us that Christ is *seated at the right hand of God until* his foes be made his footstool (Acts ii. 34, 35); that he must reign till he hath put all enemies under his feet (1 Cor. xv. 25); that the last enemy death shall be destroyed (1 Cor. xv. 26); or in other words after the destruction of all his other enemies the resurrection shall take place, and that then the Son himself shall be subject unto him that put all things under him, that God may be all in all (1 Cor. xv. 24—28.) The predictions of the glory and blessedness of the Messiah's reign must then be fulfilled in the present dispensation, before his second appearing, and whilst exalted at the right hand of God he there sits on David's throne. It may be objected that the coming of Christ is in many passages referred to as antecedent to the millennial glory of his kingdom; but it must be borne in mind that the "coming of the Lord" frequently, both in the Old and New Testaments, means simply the exercise of divine power for mercy or judgment in the ordinary course of God's providence, when there is no personal appearance of God or Christ. Thus in Isa. xix. 1, in the prophecy of the doom of Egypt, it is said, "The Lord rideth upon a swift cloud and shall come into Egypt;" and in Isa. xxiii. 17, "The Lord shall visit (come to) Tyre." The destruction of Jerusalem is predicted in the twenty-fourth chapter of Matthew as the coming of the Son of Man. This prediction must refer to the destruction of Jerusalem, for Jesus says in the 34th verse, "Verily I say unto you, this generation (a term embracing a period of about thirty years) shall not pass away till all these things are fulfilled." There may be other dispensations of God's providence predicted as the coming of the Lord, before the millennial glory of Christ's reign, though his second personal appearing shall not

take place until the fulfilment of all things which God has spoken by the mouth of all his holy prophets since the world began. Nor can it be fairly objected that such a fulfilment of prophecy necessarily indicating the near approach of Christ's second coming, would be inconsistent with the representations of this second coming as an event sudden and unexpected. The figure which is employed to indicate the suddenness of the event, the travail of a woman with child, whilst suggestive of suddenness, is also suggestive of the manifest ripeness of the world for the event; for it is only in a very comparative sense that a woman's travail can be said to be sudden and unexpected; its nearness is certain though its immediate occurrence may be sudden.

It is also a mistake to suppose that the event predicted as about to happen in "the last times," or "last days," or "the ends of the world," must take place at *the close* of the present dispensation. These phrases, and also the phrase "the world to come," are frequently used in reference to the whole Christian dispensation, e. g. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in *these last days* spoken unto us by his Son," Heb. i. 1, 2. Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the *ends of the world* are come, 1 Cor. x. 11. Jude, after referring to the ungodly men who had crept into the church, reminds us that the apostles told us there should be mockers in *the last time*, and that these ungodly men were they. In Heb. vi. 5, we read of those who *had tasted* of the good word of God and the powers of the world to come, i. e. the Christian dispensation or the kingdom of Christ. And so also Heb. ii. 5: "For unto the angels hath he not put into subjection *the world to come whereof*

we speak," the motto of the volume before us; it is evident to any careful reader that the writer is speaking not of a future age, but of that dispensation which had been introduced by Christ, at the head of which God had placed his Son, and which was established by signs and wonders, divers miracles and gifts of the Holy Ghost. The corruptions of the church then predicted in the last times, are not necessarily corruptions which shall mark the close of the Christian dispensation and the period of Christ's coming, but corruptions which shall at some period of the Christian dispensation disfigure the church, and which shall disappear before the dawning light of Christ's millennial glory. These considerations confirm our expectation of the universal reign of Christ under the ministration of the Spirit, in the present dispensation of the gospel; and our long established belief that the true meaning of the phrase in question is that which is given and beautifully illustrated by Dr. Owen in his exposition of the epistle in which it occurs. That eminent man observes that the inspired writer speaks of "that which the Jews called the 'world to come,' or the blessed state of the church under the Messiah." "The 'world to come,' is not made, nor is anywhere in scripture said to have been made, subject to angels; but it was made subject to Jesus, and therefore he is exalted above them. This the apostle proves from the testimony of the psalmist to this purpose; all things were made subject to man, who for a little while was made lower than the angels; but this man was Jesus. All things in the event agree to him: he was made for 'a little while' lower than the angels; and then he was crowned with glory and dignity, all things being made subject to him; from all which it appears, that it is he, and not angels to

whom the world to come is put in subjection. This is the series of the apostle's discourse, the world to come, whereof (*λαλουμεν*) we treat. The world here intended is no other but the promised state of the church under the gospel, with the worship of God therein, with a special relation to the Messiah, the author and mediator of it, concerning which the apostle 'treats' with the Hebrews in this epistle. He treats of that which was already done in the crowning of Jesus with glory and honour, as the words following do manifest; and this crowning of him was upon his ascension. The apostle does not treat directly anywhere in this epistle concerning heaven or the blessedness to come; for this is not what he opposeth to the Judaical church state and worship, but that of the gospel."

In like manner, a countryman of Mr. Cochrane's who was described by Andrew Fuller as "mighty in the scriptures," and who was certainly an independent investigator, Archibald Mc Lean, paraphrases the verse thus: "We ought therefore more especially to regard the things which were spoken by the Son, under whose administration we are placed; for whatever power and authority God had conferred upon angelic rulers in the former dispensation, to the angels he hath not subjected the world to come, or gospel economy, concerning which we speak." He adds, "It should be observed, that *ἡ οἰκουμένη*, rendered *the world*, frequently signifies the habitable world, and it sometimes means the universal monarchies of the world, such as the Assyrian, Babylonian, and Roman. See Isa. xiii. 5, 9, and xiv. 26; Luke ii. 1; Rev. iii. 10. In this place it evidently signifies that kingdom which the God of heaven was to set up, and which from a small beginning was to consume and succeed all the former kingdoms, and fill the

whole earth. Dan. ii. 44, and vii. 26, 27. And it is termed *the world to come*, conformably to the Jewish manner of styling it while it was yet future. This is the kingdom of God, the kingdom of the Messiah, and primarily signifies the gospel state; but in order to his managing all the concerns of his peculiar subjects, he is possessed of universal dominion, of all power in heaven and on earth, all things being given into his hand. This reign or kingdom of Christ began at his resurrection, and will continue till the consummation of all

things, when all his redeemed subjects shall be glorified, and all his enemies finally subdued, chap. i. 3, 13; 1 Cor. xv. 24, 25, 26."

These seem to us to be words of truth and soberness: and they corroborate our steadfastness in adhering to what we have been accustomed to regard as the good [old way, when tempted, as in the book under review, by the fascinations of style and boldness of speculation, to enter upon some bye-paths more in accordance with our sensuous feelings and tastes.

BRIEF NOTICES.

The Revelation of St. John, Expounded for those who search the Scriptures. By E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Translated from the Original, by the Rev. Patrick Fairbairn, Author of "Typology of Scripture," "Ezekiel, an Exposition," "Jonah," &c. Volume Second. Edinburgh: T. and T. Clark. 1852. 8vo. Pp. viii. 500.

When we noticed the former volume, which we did at some length in March 1852, we thought it possible that when the whole work was before us we should form a more favourable opinion of the author's scheme than we could then conscientiously express. Our principal duty now, however, is to say that we deeply regret that a man so competent as Mr. Fairbairn has proved himself to be to produce original works of great utility, should have spent his time in translating a treatise of such inferior value as that before us. He has very properly guarded himself against the supposition that he participates in all the learned author's views, either in respect to the general structure of the book, or to the precise import of particular symbols; and we sympathize with him in the pain which he evidently experienced while preparing some portions of it for circulation among his countrymen, though we think that if it was to go forth at all, he did wisely in endeavouring "to convey the meaning of the original without essential alteration or abridgement, and without note or comment of his own." It appears to us that Dr. Hengstenberg is now proceeding as rapidly towards Rome as Dr. Newman was when he was writing the "Tracts for the Times." Readers whose faith in the genuineness of the Apocalypse has been shaken by other importations, may however find here an

examination of the doubts raised by other continental critics, deserving of their attention, and an extensive adduction of both external and internal evidence that the book proceeded from the pen of the apostle John.

Lays of the Future. By WILLIAM LEASK. London: Partridge and Oakey. Post 8vo. Pp. 148. Cloth, gilt edges.

The worthy author of this poem would not concede to David Hume, we are sure, that our experience should neutralize the testimony of the evangelists to the reality of miracles, or subscribe to the proposition that the church's expectations with regard to the future should be governed by its experience in time past; yet he asks—and it is in the spirit which pervades his production that he asks—

"Why refuse
To hear the voices of experience
Which from a thousand quarters loudly cry,
That all her hopes of gaining o'er the world,
While Christ is absent in the heavens are vain?"

"Why refuse?" We refuse because our Lord commended the faith of that centurion who avowed his belief that Christ's bodily presence was not necessary for the accomplishment of his purposes. We refuse because our Lord taught his mourning followers that it was expedient for them that he should go away, as the Spirit of Truth whom he would send would compensate, and more than compensate for his bodily absence. We refuse because our Lord promised to his church his spiritual presence throughout all ages. "Lo, I am with you always even to the end of the world."

Prayers, chiefly adapted for Times and Occasions of Personal Trial. By JOHN SHEPARD, Author of "Thoughts on Devotion," and "Christian Encouragement," and designed as a Companion to those Volumes. London: Jackson and Walford. 1853. 16mo. Pp. xiv. 371.

These are not Forms of Prayer composed for the use of others, but Prayers written by the author in seasons of trial through which he has passed. He remarks justly that "there are adversities and struggles out of the range of his personal experience; and but too many persons are likely to seek for prayers which relate to such, as alone appropriate to their own cases. But he has purposely avoided such as could only have been treated conjecturally, and in a sort of factitious or personated manner." It is not uncommon for Christians to feel that their cases demand special prayer, and yet to be at a loss for suitable thoughts and forms of expression, especially when they are suffering from depression of spirits. To such persons this volume will be acceptable and useful. We should not recommend to them the adoption of these prayers, but meditation upon them as the prayers of a contemplative and devout man in similar circumstances, and this it is probable that they will find an excellent preparative for the offering of petitions in their own words to the invisible Father. The subjects are very diversified, but the sentiments are uniformly those of an experimental believer in Christian truth.

Divine Communion; or a Familiar Treatise on Prayer. With an Appendix of Scripture Readings. Second Edition. London: Hamilton and Co. 24mo. Pp. viii. 124. Cloth.

The spirit and tendency of this little work are excellent. Interspersed with the author's remarks there are some of the prayers contained in the Old and New Testament scriptures at full length. On many occasions it may be advantageously taken as a pocket companion.

Discourses suited to the Administration of the Lord's Supper. By JOHN BROWN, D.D., Professor of Exegetical Theology to the United Presbyterian Church, and Senior Pastor of the United Presbyterian Congregation, Broughton Place, Edinburgh. Third Edition, greatly enlarged. Edinburgh: Oliphant and Sons. London: Hamilton, Adams, and Co. 1853. 8vo. Pp. xiv. 379.

These Discourses were originally published thirty-seven years ago. After having passed through a first and second edition, they now appear in a third, revised and greatly enlarged. The general theme is such as must interest the Christian heart, and the mode of its treatment, varying somewhat from that generally adopted by our author, presenting the results rather than the processes of criticism, and applying rather than expounding, will render this book easier and more pleasant than some others, to those whose time for reading is limited and whose thoughts are greatly engaged with the affairs of business and daily life. Being primarily adapted to the manner in which the

ordinance of the Lord's supper is dispensed in the Scottish Presbyterian churches, we have Preparation Sabbath and Fast Day Sermons, preached prior to the season for the administration of the Supper: Action Sermons; Addresses at "The Fencing of the Table;" Communion Addresses, and concluding Exhortations delivered at the administration; and Practical and Thanksgiving Sermons preached after the administration. In all these discourses there is such a clear and comprehensive view of the subject in hand—such a solidity of thought—such a majesty of expression, and such a fervour of pious emotion, as are not often found in modern sermons.

Seven Lectures on the Sabbath, delivered by request of the Society for the better Observance of the Sabbath, in the Town Hall, Woolwich. London: Nisbet and Co. Pp. 150.

Three of these Lectures are by clergymen of the Church of England, one by a baptist minister, one by a Wesleyan, and one by a presbyterian. They differ very widely in value; but all agree in correct general views of the origin, perpetuity, and obligatoriness of the sabbath. We have much pleasure in commending the volume; and trust that just now when many around us would entirely destroy the sacred character of the day of rest the example set by the ministers of Woolwich may be extensively followed.

The Angels: an Investigation of what is taught in Scripture concerning them. By the Rev. DANIEL NIBILL, M.A., Rector of Fitz, Salop. Edinburgh: William Whyte and Co. 16mo. Pp. 71.

We believe, with the author, that the ministration of angels is far too much lost sight of by modern churches and their teachers; but, though much that he says on this subject is worthy of respectful attention, yet it seems to us that there are matters introduced incidentally into his essay in reference to which his imagination has misled his judgment, and that these materially diminish the value of his performance.

The Head and the Heart enlisted against Popery, under the Banner of Christian Truth. A Prize Essay, designed for Sabbath School Teachers and Scholars. London: R. T. S. Pp. 148.

This little work is admirably suited to give young persons a full and clear view of the Man of Sin. Its several propositions are as follows: The Church of Rome, as to its foundation, is an un-Christian church; as to its rule, it is an unscriptural church; in spite of its pretensions, it is a fallible church; as to its principles, it is a self-righteous church; as to its morality, it is an unholy church; as to its service, it is an unspiritual church; as to its worship it is an idolatrous and blasphemous church; as to its miracles, it is an inventive and deceitful church; as to its teachings concerning the departed, it is an avaricious and soul-torturing church; as to its character, it is a priest-exalting church; as to its tendency, it is an enslaving church; as to its spirit, it is a persecuting church; as to

its fate, it is a doomed church. These points are all fully sustained, and illustrated with great simplicity and power.

Letters from Algiers: containing a Brief Sketch of the City and its Neighbourhood, Religious Customs of its Inhabitants, &c., &c. By Mrs. PHILIP. Edinburgh: Oliphant and Sons. 1853. 24mo. Pp. 60.

This lady is the wife of a missionary from the Scottish Society to the Jews, of whom there are in Algiers about 30,000. Her account of the city and the pursuits of its inhabitants is interesting, but respecting their religious state and prospects, she has nothing encouraging to communicate. There are six French protestant pastors in the regency; but the Roman catholic church is flourishing in every direction. "The Jesuits have several splendid seminaries, where they mould the youth to their will; the industry, activity, and zeal of both brethren and sisters put our inactivity to shame."

Father Reeves, the Methodist Class Leader; a Brief Account of Mr. William Reeves, Thirty-four Years a Class Leader in the Wesleyan Methodist Society, Lambeth. By EDWARD CORDEROY. London: Hamilton, Adams, and Co. 1853. Pp. vi. 148.

A favourable specimen of Methodism, in the life of a poor man who was very ignorant at the time of his conversion, who acquired a little education, who was anxious to do good, devout, active, and persevering, and who was as full of Wesleyanism as a man so small could be. "Dead," said a Lambeth-walk shopkeeper, "who's dead?" "Mr. Reeves." "What the little old man with the umbrella that was always going about visiting the sick?" It was he; two thousand of his neighbours attended his funeral; and among the things recorded of him are these: "He was never, or only once, behind time at class, or public worship." "He was never absent but through sickness or distance." "He never let a Sunday pass without inviting one or more sinners to the Saviour."

A Sunday-School Hymn Book. By LOUISA DAVIDS. London. Price 3d, or Fine Edition in cloth, 6d.

Many of the original hymns are decidedly superior to those which are usually found in similar compilations; and the hymns which are not original are judiciously selected. The book is altogether well adapted for the purpose it is designed to answer.

Rheumatism, Gout, and Neuralgia, as affecting the Head and Ear: with Remarks on some forms of Headache, in connection with Deafness. By WILLIAM HARVEY, Surgeon to the Royal Dispensary for the Diseases of the Ear, Fellow of the Royal Medical and Chirurgical and Medical Societies of London, Corresponding Member of the Royal Academy of Surgery at Madrid, &c., &c. London: Henry Renshaw, Strand. 8vo. Pp. xvi. 291.

Among the causes of deafness, the author teaches that "none are more common than

gout, and rheumatism, and those disturbances of the nervous system which issue in local pain without any palpable change of structure." The inferences that unprofessional readers should draw from his volume seem to us to be these; that local maladies very frequently arise from constitutional causes, and that instead of attempting to apply to them any little bits of knowledge which we have picked up, it is generally a wiser course to consult some one who has an extensive acquaintance with the human frame and the diseases to which it is liable.

Freedom National; Slavery Sectional. Speech of Hon. CHARLES SUMNER, of Massachusetts, on his Motion to repeal the Fugitive Slave Bill, in the Senate of the United States, August 26, 1852. Edinburgh: Reprinted from the American Edition by Johnstone and Hunter. Pp. 62. 1853.

It is well for the cause of freedom in the United States, that Charles Sumner is in the senate; and that he has courage to utter such truths as are embodied in the pamphlet before us. For the manner in which it exhibits the growth of slavery and its relations to the United States' government, we commend it as a study to all politicians and philanthropists; while for breadth of grasp, clearness of view, aptness of illustration, and true eloquence, it may be carefully perused by all who are engaged in public speaking.

Autographs for Freedom. By Mrs. Harriet Beecher Stowe, and thirty-five other Eminent Writers. London: Sampson Low, Son, and Co.; and John Cassell, Ludgate Hill. 1853. Pp. viii. 193. Cloth, boards.

Superior pictorial illustrations distinguish this from the edition of the same work which we noticed last month. As both come from the same publishers, any one who orders the book should say whether he wishes to have it with or without the cuts.

The Band of Hope Review and Sunday Scholar's Friend. Vol. I. 1851 and 1852. London: Partridge and Oakey. Folio, boards.

Twenty-four numbers of a half-penny periodical, which cannot fail to please those who think total abstinence from fermented liquors a universal duty.

The British Pulpit: As it is, and as it may yet Become. In Six Letters to a Young Minister. By Rev. F. A. Cox, D.D., LL.D. London: Snow. 16mo. Pp. 46.

The venerable age which the author of these Letters has attained, the extensive opportunities for observation which he has enjoyed, and the ability as a preacher which has long been ascribed to him, will predispose many of our readers to peruse them. Without delay, therefore, we mention them, and certify that they have afforded us much pleasure. They are full of wisdom, and wisdom of a species that the age requires. The first is on The injustice of the

reproaches flung at the pulpit by its enemies; the second on The inaccuracy as well as impolicy of the depreciating language employed by some of the friends of the pulpit; and the third on The actual and appreciable influence which the pulpit is exerting on society. These are topics of great importance. The degree in which the usefulness of active, faithful, and devoted men, is counteracted by the grumbling of discontented novices whose habit it is to express dissatisfaction and disappointment at the end of a feast instead of returning thanks, is incalculable. With them, all is wrong in our societies, all is wrong in our churches, all is wrong in our ministers, all is wrong everywhere except in themselves, and they themselves are not half as good as they should be if they lived in a decent generation. Dr. Cox has happily lived long enough to compare the present age with that which immediately preceded it, and has read enough to be able to compare it fairly with former ages. He has vindicated with spirit the ministrations of his contemporaries, and has pointed out the causes of that apparent inefficiency of which so many men of more limited information complain. His praise is not indiscriminate, however, and the counsels which he gives for rendering pulpit exercises increasingly effectual are well worthy of attention.

The British and Foreign Evangelical Review. No. IV. March, 1853. Contents: I. John Albert Bengel—the Lutheran Church as he found it—his Life and Labours. II. Modern Jewish History. III. Remarks on the Authenticity and Genuineness of the Pentateuch. IV. Recent Speculations on the Trinity, Bushnell's Discourses. V. Kurtz on the Old Covenant. VI. German Hymnology. VII. The Reformed Faith in Italy. VIII. Epistle to Diognetus. IX. Critical Notices. X. German Religious Periodicals. XI. Miscellanies. XII. Recent British, American, and German Publications. Edinburgh. 8vo. Pp. 278. Price 3s. 6d.

The previous numbers of this new Quarterly we have already had the pleasure of introducing to our readers. The article with which the present number opens is interesting, and one of those which belong to the newly introduced Original Department. It contains a comprehensive account of the life and characteristics of that great and evangelical German critic Bengel, or Bengelius, who was born in Wirtemberg in 1687, and fell asleep in 1752. It is said that his "uncommon wisdom and gracious affections, diffused in numberless ways, were health to those who felt them, at that time of sapless orthodoxy and heated enthusiasm." Another article which has afforded us great pleasure is that on German hymns and hymn writers, in which we find much pleasing information which we suspect would be new to many of our readers, as it is to ourselves.

The Irish Presbyterian. January, 1853. Belfast. 8vo. Pp. 32.

The first number of a new monthly periodical; truly Christian, apparently, and, to a certainty, thoroughly presbyterian.

RECENT PUBLICATIONS.

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Secular Tracts. By the Rev. J. H. HINTON, M.A. No. 1. A Lecture delivered at the Royal British Institution, Cowper Street, London, March 3rd, 1853, on the Conclusion of the Discussion between Mr. G. J. Holyoake and the Rev. Brewin Grant. Samuel Morley, Esq., in the Chair. London: Houlston and Stoneman. 12mo., pp. 28.

Secular Tracts. By the Rev. J. H. HINTON, M.A. No. 2. The Reasonableness of Prayer Vindicated. London: 12mo., pp. 8. Price 1d., or 7s. per hundred. 1853.

Secular Tracts. By the Rev. J. H. HINTON, M.A. No. 3. Godliness Profitable for all Things: the Substance of a Sermon Preached at Devonshire Square Chapel, London, February 27th, 1853, on the Secular Aspects of Christianity. London: 12mo., pp. 16. Price 2d., or 14s. per hundred.

Realities of Eternity. A Sermon preached in Garden Street Chapel, Sheffield, on Sunday, February 20, 1853. To which are added Memorials of the Rev. Thomas Smith, A.M. By the Rev. SAMUEL DUNN. London: John Snow. 16mo., pp. 31.

Early Sunset; or Brief Notices of the late Mrs. Eliza W——, who died March 23, 1852, aged Twenty-six. London: Ward and Co. 24mo., pp. 52.

The Sons of Toil and the Crystal Palace. In reply to Mr. Mayhew. By Rev. JOHN HALL, Union Chapel, Brixton Road. London: John Snow. 16mo., pp. 39.

The Bible Story Book. By the Rev. B. H. DRAPER. First and Second Series. London: Ward and Co. 24mo., pp. 259.

The Hive and its Wonders. Edinburgh: Johnstone and Hunter. Square 16mo., pp. 126.

The Eclectic Review, March, 1853. Contents: I. Cambridge University Commission. II. Alison's History of Modern Europe. III. Vegetation of Europe: its Condition and Causes. IV. Currer Bell's Villette. V. Davidson's Treatise on Biblical Criticism. VI. The Martyrs, Heroes, and Bards of the Covenant. VII. Sanitary Reform. London: 8vo., pp. 123. Price 1s. 6d.

The Christian Treasury; containing Contributions from Ministers and Members of Various Evangelical Denominations. March, 1853. Edinburgh: Johnstone and Hunter. 8vo., pp. 48.

The Christian Treasury, containing Contributions from Ministers and Members of Various Evangelical Denominations. Supplementary Part March, 1853. Edinburgh: Johnstone and Hunter. 8vo., pp. 48.

INTELLIGENCE.

AMERICA.

NEW YORK.

A pleasing state of religious feeling exists in several of the baptist churches in this city and vicinity. Conversions are occurring constantly, and in most churches the interest seems to be on the increase.—*Recorder.*

MISSIONARY UNION.

We are happy to learn that the churches in this city and vicinity are largely exceeding their contributions of last year to the Missionary Union. The receipts at the Mission Rooms are larger by about seven thousand dollars than at this period last year.—*Recorder.*

STATISTICS.

The Tribune, in gleaming from the recent report to Congress of Mr. Kennedy, superintendent of the census, has the following:—

“The churches or edifices for public divine worship in the United States number 36,000, (36011), of which the methodists own one third, or 12,467; the baptists nearly one fourth, or 8,791; the presbyterians the next number, or 4,584; and if we count the Dutch reformed, congregational, Lutheran, and German reformed with the presbyterian (and the differences between all these seem slight and unessential), the total is 8,112. But the estimated capacity of the presbyterian and allied churches is greater in the average than that of the baptist and methodist churches, so that, while all the methodist churches will accommodate but 4,209,333 worshippers, and all the baptist but 3,130,878, the presbyterian and related churches aforesaid have room for 3,705,211 worshippers. The catholics have but 1,112 churches, accommodating 620,950 worshippers. The episcopalians have 1,422 churches, accommodating 625,313 worshippers. The average number that each church edifice in the Union will accommodate is 384; the total value of church property, 86,416,639 dollars; and if all the churches should be filled at one time, they would hold 13,849,896 persons, probably something near the total population that could at one time attend church.—*Recorder.*

WEST INDIES.

EARLY HISTORY OF MISSIONARY OPERATIONS AT SPANISH TOWN.

Having received from the Rev. J. M. Phillippo a paper containing information respecting the Baptist Mission in Spanish Town, which has never previously been published, and is not generally known, we have pleasure in presenting to our readers the following interesting facts. Referring to the death of the late Joseph Fletcher, Esq., Mr. Phillippo says, after expatiating on that gentleman's character, “My first knowledge of Mr. Fletcher arose from the peculiarly trying situation in which I was placed on my first arrival as a missionary in Jamaica, in 1823. This was the year in which the insurrection of the slaves in Demarara occurred, in relation to which the pious and devoted Rev. John Smith of the London Missionary Society yielded his life as a martyr for the cause of God. The tidings of these tragical occurrences arriving in Jamaica, aroused afresh the prejudices of the principal inhabitants, and determined some of the authorities on adopting every expedient in their power to prevent the settlement of additional missionaries on the island, on the plea of their supposed connection with the anti-slavery society, and that their design was the destruction of the social institutions of the colony. Accordingly, on my application to the civil authorities in quarter sessions for a licence to execute the duties of my office, and which was then required of all ministers unconnected with the established church, my claim was peremptorily refused; and I was urged to leave the island on the assurance that any future application would be equally unavailing. I immediately wrote to our then venerable secretary the Rev. John Dyer, detailing the circumstances, at the same time also, stating, as the result of persevering suit to the officiating magistrates to ascertain the real ground of their refusal, that I must be supplied with credentials affirmed to before the Lord Mayor of London, and ratified with the city seal.

Meanwhile, having heard that the senior magistrate, or *custos rotulorum* of the parish and precinct and who had long possessed the highest influence in the town and neighbourhood, was on terms of commercial and friendly intercourse with Mr. Fletcher, and that he had, indeed, at the request of the latter, interested himself on behalf of my predecessor, I requested Mr. Dyer to acquaint Mr. Fletcher with our circumstances as a

a young couple just arrived as strangers and aliens in the country, and to solicit his friendly interposition. Mr. Fletcher accordingly wrote to the honourable gentleman requesting him to show us civilities, and to the utmost of his power to forward our objects, pledging himself for our prudent and becoming conduct. This gentleman on the reception of this communication sent for me requesting a personal interview, as the result of which he stated in words to the effect that he felt himself laid under great obligations to Mr. Fletcher, for whom, as a Christian and a man of business, he had a high esteem, and that nothing would give him more pleasure than to do justice to his recommendation, requesting me from that time to regard him as a friend. The required testimonials, owing to causes it would be unnecessary here to detail, did not arrive, or were not available, until nearly fifteen months after the first application already named. I, however, renewed my suit at every succeeding session, though without success, until their presentation was allowed, while by the connivance of my recently acquired friend, who discouraged all informers of my irregularity, I preached at several intervals during that period with but little molestation. On my final application to the court, his honour the *custos* publicly congratulated me on the success that had at last resulted, and stated his regret that after the testimony that had been previously borne both publicly and privately by gentlemen of the highest respectability, that I should have suffered so much annoyance and been treated with so little courtesy; adding, you can now make up your lost time by preaching in the whole precinct, which included four parishes, persisting against the suggestions of an interested official, that the licence should be made out to include these several parishes, thereby to save me also the expense of about sixteen pounds then current money of Jamaica; five pounds, six shillings and eight pence being then demanded by the clerk of the peace for a licence for each respective parish.

In the interval between my first and last efforts to obtain the necessary authority to commence my stated labours, I had made arrangements for the erection of a new place of worship; and soon after entering upon my duties, I received a letter from the *custos* stating that on a personal application he would present me with a liberal subscription in aid of the building, subject to the condition of my making no inquiry as to the name of the donor (but which I subsequently found to be Mr. Fletcher), he himself adding twenty pounds as his own donation to the same object. Our case, as a church and congregation, thus happily introduced, added to some other favourable circumstances originated by Mr. Fletcher, prejudice and suspicion considerably subsided, and our appeals

to the respectable portion of the inhabitants of the town were rewarded by pecuniary aid to the amount of between two and three hundred pounds.

In such a state of society and public feeling as then existed in the island, suspicions, however, if not overt and active were ever latent, and were therefore on the most trivial pretext aroused against missionaries in general; and my refusal of a licence was followed by a demand for my enrolment as a private in the militia of the island; thus to become subject to monthly military duty. After suffering much annoyance that I was ill able to endure from severe personal illness and family bereavement, I applied to the *custos* to extricate me from my difficulties, to which he responded by personally preparing and presenting a petition to his Excellency the Duke of Manchester, then governor of the island, by whom it was graciously received and its prayer granted. Meanwhile, I acquainted the secretary of the mission society of the occurrence; and as the result, I believe, of the representations of Mr. Fletcher, with other influential members of the mission committee, to Earl Bathurst, then colonial secretary, not only was my own exemption from all future liability to similar annoyances obviated, but that of all missionaries and schoolmasters in all his majesty's colonies, who were then, or should thereafter become, connected with regularly organized societies at home. These instructions were forwarded by the colonial secretary in a despatch to the Duke of Manchester and other governors of British dependencies for communication to the different colonels of militia; but its advantages, probably, would not have been generally known or available in Jamaica, but for the conduct of the *custos*, who not only informed me that such a document had been received from Downing Street, but procured and forwarded me a copy of the original, advising me to keep it in safe custody in the event of "future changes."

Mr. Fletcher, subsequently learning through some private channel that additional assistance was required to enable us to complete the payments for our chapel, sent another munificent gift through his agent, with the same injunction of secrecy as to its source, and was frequent in his inquiries in his business communications with the latter, as to our prospects and welfare;—circumstances which tended to facilitate our objects as missionaries in general, at the same time that they diminished the difficulties of our position. This gentleman, though a rigid member of another communion,—a high aristocratic churchman, proved a friend to the hour of his death; manifesting deep and generous sympathy with us in seasons of personal and relative affliction, and otherwise treating us with the hospitality and kindness of a sincere and devoted friend. In every perplexity or

in every circumstance of temporary privation, we knew where to find a heart ready to sympathize with us and a hand ready and able to assist us.

Nor were we indebted to Mr. Fletcher for the friendship of this gentleman alone. The captains of his vessels, of which he had several trading to the different ports of the island, knowing the interest he felt on our behalf as missionaries, were ever disposed to show us kindness. Captain E. especially, who was often accompanied by his wife, the latter highly connected in the island, by their conduct towards us did much to subdue the prejudice and allay the suspicions that existed as to our real objects, and by their influence secured to some of us friends among the highest official characters on the island, who without reward, on more than one occasion, proved of essential service to the mission in their official character.

These individuals knew that Mr. Fletcher would be gratified with their conduct towards us, if they did not say they were specially influenced by his request. Mr. Fletcher learning, as I suppose, through Captain — the fatigues to which the writer and his companions were often exposed in their journeying to and from one of their country stations, on one occasion presented them with the means of travelling with greater facility and ease, and in various other ways effectually aided the mission as well as added to the individual usefulness and happiness of its agents, when baptist and methodist ministers were treated with distrust and hauteur, and the very name of missionary was a synonym for ignorance and persecution.

In about the year 1832, being greatly enfeebled in health, myself and family returned to England; and, owing to some circumstances which then existed, but which neglect has ever since caused pain in the reminiscence, we returned to our sphere of labour without seeing our friend; although I had once or twice called at his place of business for the purpose in his absence. We felt on our voyage that we had left one duty unperformed for which we could never atone; thus manifesting an appearance of ingratitude that would justly deprive us of all future confidence and consideration. Scarcely, however, had we returned to the island and commenced an enlargement of our chapel, and the erection of schoolrooms, than we received a letter from this disinterested and generous, though ill-reguited friend, reproving us in indeed for our remissness, but in the kindest, mildest, and most Christian-like manner, attributing it to influences which he supposed we could scarcely control, enclosing in the same letter, a munificent donation towards the enlargement and another towards the schools. And these evidences of his truly Christian conduct and benevolence Mr. Fletcher accompanied by expressions of the

kindest and warmest interest in our work; commending us to God and to the word of his grace. We continued subsequently to hear from him, and were greatly cheered from time to time by the general tone and spirit of his communications. In 1842, he wrote me on some benevolent design he was contemplating, in relation both to the temporal and spiritual benefit of a portion of the recently emancipated peasantry. I fully approved his design and collected the information he desired towards its execution; but informed him, I hoped to confer with him on the subject shortly in person; being then about to revisit England, on the recurrence of ill-health, and on service for the society. To this time, though corresponding with him and receiving from him such substantial tokens of his consideration and regard, I had never seen my generous friend; and on my arrival in England, I made no delay in gratifying a desire of a personal interview, that now became earnest from feelings of veneration and gratitude, as well as from duty and obligation. I knocked at the door of his counting room, and, addressing myself to a fine looking hale old English gentleman, I asked if I had the pleasure of speaking to Mr. Fletcher. He replied, with a stern countenance, accompanied by manly dignity of mien, "My name is Fletcher, sir, what is your business?" I announced my name; when he arose suddenly from his seat, the rigidity of his countenance immediately relaxing into the kindest, tenderest expression, and received me with all the affectionate emotion and tenderness of a father.

Myself and family were immediately invited to his hospitable mansion; where we often afterwards found a peaceful and happy retreat amidst hospitalities from himself and his amiable and beloved partner and family, that we can never forget; reviewing them as having contributed more than all else to restore both body and mind to former tone and vigour; and regarding the days thus passed as among the happiest of our existence.

Involved in engagements, however, at too early a period my symptoms of disease returned; and I was urged by medical advisers to retire to some mild, healthy spot for the winter. I consulted my kind friend, then residing at Shooter's Hill, who recommended me to Hastings. Himself and family soon after followed; and here again, myself and those nearest to me not only participated the calm soothing domestic pleasures which, perhaps, languid toil-worn missionaries from a sultry clime can only duly estimate, but were provided with means of restoration of which we could not have availed ourselves, but for their united kindness and generosity.

About this time also, I was the subject of mental anxieties that materially interfered with my progress towards recovery, occa-

sioned by circumstances relating to the establishment of new townships for the emancipated peasantry. On acquainting Mr. Fletcher with the facts and circumstances of the case, he relieved me at once both generously and promptly, from all further difficulty and concern.

Towards the close of our sojourn in England myself and family again found ourselves the happy guests at Shooter's Hill, and on the evening previous to our departure, several ministers and a considerable number of friends were invited to meet us; a public service having been previously held in the chapel that was contiguous to the dwelling, and which formed a part of the estate. The occasion was a deeply interesting one, and I could not but be struck with the feeling manifested, especially by the stern inflexible man of business before us, and with his affability and kindness towards all, both old and young. The apparent hauteur and sternness of the counting house and exchange, as always when he crossed the portal of his domicile, had vanished; and he was now in all its attractive external aspects, the affectionate husband and father, and the cheerful, affable, sympathizing friend.

The whole family seemed as though they were about to part, with little prospect of meeting again on earth, from some of their own most cherished relatives.

On the following morning the servants of the household and the family, as was usual, assembled round the domestic altar at an early hour. The venerable head of the mansion sat down and began to read a portion of scripture in an audible voice; but soon his stern English nature, so little to appearance subject to outward signs of emotion, gave way—his fine, clear voice faltered; while the tears which he ineffectually endeavoured to conceal, were seen dropping upon the sacred page. He suddenly ceased, unable to proceed; and closing the book, requested me to pray. I did so. He immediately afterwards took me by the hand, and leading me into a near apartment, withdrew a paper from his drawer and tearing it in pieces said, "Your obligation to me is cancelled. I am glad God has placed it in my power thus to relieve the anxieties of a faithful missionary;" adding, amidst tears that almost choked his utterance, "I shall never perhaps see you again, may God go with you and bless you." Nor were other constituent members of the household less generous and affectionate towards one who was again to share with me the toils and anxieties of a missionary life.

We left these kind and generous friends, promising to renew our epistolary intercourse on our arrival in Jamaica—little anticipating the nature and the magnitude of the interests and sacrifices that correspondence would involve.

I had scarcely despatched my first com-

munication announcing our safe arrival, than it was followed by another, indicating the commencement of occurrences that excited serious alarm. Mr. Fletcher applied to me for a statement of the facts of the case. They were given. He saw the matter at once in all its bearings and consequences, consulted with several influential ministers and others on the subject, and they conjointly conferred with the mission committee. Obtaining the sanction of the latter to his plans, Mr. Fletcher organized a committee to co-operate with him in their execution; while he himself especially entered into the purpose with his characteristic energy and zeal, giving me a pledge of unshaken fidelity to the end. And nobly was that pledge redeemed. At a greatly advanced age, and in the midst of cares and anxieties of a business that connected him with all almost all parts of the world; together with discouragements, anxieties, and sacrifices from other sources; he held on his way, firm and constant to his purpose, uninfluenced alike by misrepresentation on the one hand, and by entreaty on the other, and never during that period, extending over seven years, did he write a sentence or a line implying even an expression of regret at the responsibility he had assumed, intimated a suspicion of the justice of the cause he had undertaken, or uttered a murmur at the inconceivable anxiety, labour, and costliness of the sacrifice involved. The results of his efforts and pecuniary sacrifices are now known to the Christian world; and he is now doubtless more than satisfied with his reward. Let it suffice that in so nobly, I might say, with so much moral sublimity, braving the issue of that contest, he has been instrumental in effecting an amount of good to the cause of God at Spanish Town, and to the interests of dissent in Jamaica in general, that will embalm his name and that of others associated with him, in the memory of thousands now living and of generations yet unborn."

SPANISH TOWN RESOLUTIONS.

The following Resolutions, passed at a meeting of the Church and Congregation at Spanish Town, Jamaica, under the pastoral care of the Rev. J. M. Philippo have been forwarded to us with a request for their insertion:—

I. That the church and congregation at Spanish Town, in connection with their brethren and friends residing in the parishes of St. John and Thomas in the Vale, have heard with feelings of heart-felt sorrow, the death of their venerated friend and benefactor, Joseph Fletcher Esq.; but at the same time cannot but adore the Providence that spared his valuable life to so long a period; and continued,

to him until his decease his health, his faculties and his usefulness.

By those who knew him either as a Christian or as a man of business, his character for sterling integrity, generosity, and piety, will doubtless be duly acknowledged; while the virtues that adorned his private life will especially live in the remembrance of his sorrowing family and intimate friends.

For ourselves, our obligations for his princely generosity and almost parental kindness we feel to be unspeakable. At a time of severe and long continued trial, which not only affected the church at Spanish town but threatened the whole mission in Jamaica, he nobly stood forward for our help, and, persuaded of the justice and importance of our cause, with a disinterestedness and munificence that can scarcely be paralleled, and with a devotion and magnanimity which no discouragements nor difficulties appalled, persevered in his benevolent efforts until they issued in complete success.

But for the generous pecuniary means he afforded, and for his still more generous and self-sacrificing labours and anxieties voluntarily undertaken at so advanced an age and amidst the claims and cares of secular business sufficient to overwhelm a less bold and vigorous mind, we feel indeed that the church of Christ here would have been ruined, and a deep and lasting injury sustained to the cause of God in general.

At the same time we feel that our present peace, prosperity, and happiness also are mainly attributable to his energy and benevolence; and we are therefore constrained to add our testimony to that of thousands in England and elsewhere to his great private and public worth.

While, however, we thus mingle our sorrows and our thanksgivings in commemoration of the life and death of so great and good a man, we would not forget our duty to his sorrowing widow and family. Most deeply do we sympathize with them in the loss they have sustained; and while we commend them to the comfort and grace of God which so manifestly sustained the deceased to the close of his earthly course, we earnestly pray that it may be the happiness of all so to follow him that they may participate his rest and his reward.

II. That in connection with the tribute we thus pay to the character of our generous and devoted friend, Mr. Fletcher, we feel that we should be justly charged with ingratitude towards our kind friends who associated themselves with him in counsel and in action as the Spanish Town Committee, viz., George Bailey Esq., and the Rev. Messrs. Mursell, Aldis, and Cox, with Drs. Godwin, Price, and others, were we to withhold from them our expression of sincere esteem and obligation; and we thus request them and all who have sympathized with and aided us in our trials, to accept our most grateful and unfeigned acknowledgments accordingly.

On behalf of the church and congregations,

(Signed)

JAMES M. PHILLIPPO,

Pastor.

Spanish Town, Jan. 3, 1853.

RECENT FACTS.

A letter from Mr. Phillippo, dated Spanish Town, 9th of February, 1853, contains more recent information. His language is,—

"I am thankful to say that our peace and prosperity, as a church and congregation, continue. On the morning of the new year I had the pleasure of adding to the church by baptism thirty-two persons, and on the following day, being the first sabbath of the new year, they were received into the fellowship of the church, in the presence of a very large and deeply interested assembly. The greater number of those thus received were, as have been usual of late, young persons, the children of pious parents, who have mostly been taught the first elements of education in our schools. It is gratifying also to notice that not fewer than eight or ten of the number attributed their conversion to God to services that were held during the prevalence of cholera. Among the young people was an African girl,* some short time since, together with some twenty or thirty more, rescued from a slave ship and placed on an estate in the neighbourhood. She gave such clear and in every respect such satisfactory evidences of her piety, as both interested and astonished me. A very large number of people from the district around, and some from a distance of ten or twelve miles, having arrived on the chapel premises on the preceding evening, I conducted, I may say, a succession of services that continued until after midnight. At six o'clock on the following morning, booths constructed of posts and cocoa-nut branches, having been previously erected by the river-side, the candidates, who as customary, were clothed in white, walked in procession from the chapel to the spot selected for the ceremony, and I administered the solemn rite in the presence of several hundreds of spectators, among whom were many of the young Africans already named, and who seemed deeply interested; while all present conducted themselves with great seriousness and propriety.

Thus, I have had the great happiness of adding to the church by baptism, since I have been restored to full possession of the chapel, including a period of about two years, upwards of one hundred and fifty members, and have received about fifty, who had from various causes, previously discontinued their attendance on the public means of grace, or who had gone to other places of worship, making a total of full two hundred.

Yesterday, in accordance with previous announcement, I preached a sermon to young people, when the chapel was crowded; and more strangers were present than I have

*I believe this girl and her companions were some of the cargo of slaves brought into Port Royal Harbour during the visit of Messrs. Alexander and Candler to the island, two or three years since.

seen for many years past; some, indeed, were present who, I believe, were never in our place of worship before.

Thus, though great poverty is experienced by the people of which we as ministers of voluntary churches of course largely participate, we have much to encourage us. May God graciously, in his own good time, afford us temporal as well as spiritual prosperity.

As soon as we can get a little free from our embarrassments, I hope to hold a missionary meeting here, to try what we can do for Africa, and the Calabar Institution. We shall, however, have much to do for some time to come in the repairs of the mission premises at Sligoville and Passage Fort, which have suffered much during our long struggle, and consequent inability to preserve them from decay. Another object that claims our anxious concern and most vigorous efforts, are our schools, which have greatly suffered also from the same cause. We have, indeed, much work before us, and I pray God to give us grace to do what we have to do with all our might.

Both myself and people are much gratified and cheered by the kindness of the different individuals and churches who have so readily and generously assisted us by their donations towards our repairs at Spanish Town; as also to the brethren by whom our cause has been espoused and advocated."

EUROPE.

FRANCE.

The following letter from the Rev. E. Lorriaux, pastor of the free church at Vieux Condé, has been transmitted to us from Mr. Joseph Freeman of Stratford to whom it was addressed, and who informs us that it will afford pleasure to him and to Mr. Gilbert Blight, 67, Gracechurch Street, to take charge of any contributions that may be entrusted to them for this worthy French pastor and his flock.

"Since I had the pleasure of visiting you I have been appointed pastor of the free church of Vieux Condé. We have here numerous friends, formerly papists but now converted to the truth as it is in Jesus. Our number is from a hundred and fifty to two hundred.

Our brethren of Vieux Condé are employed in the coal mines. They are laborious and sober, observing habits of order and economy; their exemplary conduct affords a pleasing testimony to the vital power of the gospel they profess.

"The curé of this parish said to a woman who told him that her son went to the protestant school, "You do well, these people follow their religion much better than we do ours." The mayor also said, "The protestants are easily governed, we never have to

complain of them." I may add also that at Vieux Condé there are many families disposed to receive the gospel, so that this field of labour promises abundant fruit. Only, my dear brother, it is painful to tell you that we have no chapel. The house which we use for a school and as a place of worship is about to be sold. All our friends are poor, earning only ten pence per day. A sum of £80 would be necessary to buy this house for the use of the school, and as a place of worship. Would you be good enough, my dear friend, to translate this letter, and the editor of the Baptist Magazine would no doubt publish it.

"Is there not a good brother or sister to whom the Lord has given an abundance of this world's wealth who would compassionate our case? Their liberality could scarcely be better bestowed. We pray the Lord that he would abundantly bless those whose sympathizing hearts may prompt them to render the necessary assistance."

HANOVER.

A short note from Herr Steinhoff of Eimbeck appeared in the *Missionsblatt* for July, expressing great joy at the publication of an order in council permitting free religious worship to himself and his friends. The order itself was not forwarded, and did not appear till January in the *Missionsblatt*. It is as follows:—

"In returning to the magistrate the account of the proceedings against C. Steinhoff, brush manufacturer, for holding religious meetings among the anabaptists enclosed with the report of 21st Dec. last, we inform the magistrate that the Minister of Worship and Instruction (in conformity with orders received the 7th and 13th of this month) has not expressed his concurrence with the proceedings enclosed, but intends rather, under present circumstances, that the members of sects shall no longer be prohibited from holding religious services of a more extended character than their own family worship.

"With regard to details we communicate to the magistrate a clause extracted from an edict of the 23rd of Dec. 1850, issued by the royal consistory, and give the magistrate to understand that any proceedings against the Eimbecker baptists, except on the ground maintained in our enactments of the 21st Nov., 1851, shall not be regarded as valid. We commission the magistrate to make the necessary communications to C. Steinhoff, and to return to him the Resolutions of the Court at Wilhelmsburg.

"Hiddesheim, *Mai* 17, 1852.

"Royal Hanoverian Seneschal's Court.

"Signed BAR.

"To the magistrate of Eimbeck."

A note from Herr Steinhoff, dated Jan.

28th, speaks of a cup overflowing with blessing, of members added to their church, of tract distribution. "We carry on the commanded work of God *unhindered*. Thanks be to Him for the mercy which he has given us for our portion."

Still perfect liberty is not gained, as the following abridgment of a long letter of Herr J. F. Oncken will show.

"*Bremen, Dec. 20.*

"I had long promised to spend the 15th of December, a fast day in Hanover, with the brethren at Fischerbude and Als Bulstede, and accordingly at the appointed time I repaired thither. It had become known, without our foreboding anything serious, that I should preach there and administer the Lord's supper.

"After I had been some hours at brother K.'s, and many persons had assembled, a *gend'arme* came in suddenly. He bade the constable allow no one to leave the house, took me into another room, and asked me whether I intended to hold a service there, to which I answered "yes." Then he said he must take me to the office at Ottersburg, and returned to the congregation, where he wrote down the names of all present and told them to go home at once.

"As I had already walked a mile and half,* and had a sore foot, the weather also being bad, and the night coming on, I did not at all want to walk another mile and a half by the side of the *gend'arme's* horse, so I desired leave to stay the night where I was, and a friend gave bail for my appearance the next morning. The constable, a good man, undertook to lodge me and see that I did not attempt to hold another service that night.

"The next morning after prayer together brother K. and I set out for the court quite cheerfully. An inexpressibly happy feeling pervaded my heart, in the belief that all that might happen to me was decided in the eternal counsel of God, and would certainly advance his glory.

"When asked what peculiar tenets we held, our faithful Lord enabled me to take this opportunity of witnessing for him without the least fear.

"By the magistrate's order I was put in prison, and soon found myself surrounded by gray walls, and within strong bolts and bars.

"A painful situation for a criminal, thought I, but although I felt uncomfortable as the bolts were shot to, I soon became conscious that the Lord was with me, and had withdrawn me for a season because he had something more to teach me. It became perfectly clear to me how much better it was to be in prison with Christ, than to possess the glory

of the world with a heart void of the peace of God.

"After a suspense of two days, the following sentence was brought me:—'John Frederick Oncken of Varel, is imprisoned for three days, because he is a foreigner, and has taken upon himself ecclesiastical functions which the law does not allow to private persons.'

"On the 18th, I was brought into court. After the complaint against me had been stated, I was asked what I had to say on my own behalf. It was given me to speak freely, founding all my arguments on the word of God. Much as I often have to struggle with fear of man, I had none of it at that time, and however ill they might behave to me, I could not help seeing that God accompanied his word with power. They were not ashamed, however, in spite of the clear word of God and of the imprisonment I had already undergone, to fine me, only I was told I might appeal within ten days to a higher court.

"All things work together for good to them that love God."

GREECE.

The Foreign Secretary of the American Baptist Missionary Union is now visiting Greece. The account which he gives of the present state of the country contains the following passages:—

"The very aspect of Free Greece, especially of Athens, Piræus, and Syra, contrasted with what it was twenty years ago, gives information alike authentic and inspiring.

"A little more than twenty years ago the present kingdom of Greece was a desolation. Not a dwelling was standing in Athens or Piræus. Ancient and modern structures alike wore one promiscuous ruin. Athens is now a well built city, with numerous lofty and spacious edifices, public and private, and a population of 25,000. It has, beside its regal palace, a parliament-house and its halls of justice, a magnificent university, and a still more magnificent edifice for a female seminary; the latter the fruit of private but princely munificence, involving an expenditure of more than 50,000 dollars. Piræus, the port of Athens, has an additional population of from four to five thousand, all Greeks. The principal town of Syra, Hermoupolis, numbers 18,000. And everywhere are marks of industry, intelligence and thrift; everywhere are unmistakeable signs of native energy, stimulated by conscious personal and national freedom, unaided though it is, or rather burdened, by corrupt and imbecile misrule.

"The educational movement among the Greeks during these twenty years is still more noteworthy. In Greece at the present hour, there are more than 300 schools with 30,000

* About seven English miles.

pupils, the population of all Greece rising to about 1,000,000. In Athens one person in every five is engaged in study. Five hundred students are in the university. One in every five or six at Syra are also pupils. The number of schools in Hermoupolis is twenty-two, and of pupils 3,500. The impulse is beginning to be felt in the remotest valleys of Greece, and the coming generation, so far at least as regards elementary teaching, I speak of the masses, will be an educated people.

"There are peculiar considerations that encourage the hope of success in evangelization. The principal may be summed up under three heads; the youthfulness of the Greek kingdom, well denominated by the missionaries "the national spring time," the impulse already given to general education, and the pre-eminence universally awarded in religious matters, professedly at least, to the sacred Scriptures. No pope, patriarch, or council, can overweigh the supreme authority of the word of God. And to this give all their most revered fathers in the Greek church witness, a 'thus saith the Lord' being an end to all controversy. This consideration makes a peculiar appeal to us, inasmuch as it is our glory and boast to hold to the uttermost that cardinal principle, 'the bible the only and sufficient rule of religious belief and practice.'"

HOME.

DUNDEE.

Mr. Robert Menzies, from Horton College, Bradford, was ordained pastor of the first baptist church in this town, on Tuesday the 22nd of February. The following ministers took part in the services:—Revs. J. Menzies (congregational church), Falkland; J. Clare, Perth; J. Blair, Dundee; R. Thomson, Dunfermline; J. Davis, Cupar. The services were deeply interesting, and the whole of the addresses were characterized by ability, earnestness, and fitness for the occasion. At the close of the meeting the ministers above-named and others belonging to the town were hospitably entertained to dinner by Mr. Blair, the late pastor of the church, who had resigned in consequence of ill health ten months ago.

The morning meeting was followed up by a soirée in the evening, Mr. Blair in the chair. Interesting addresses were delivered by Revs. David Cook, congregationalist, George Gilfillan, and John C. Baxter, U. P. church, Andrew Low, Esq., and others who had taken part in the proceedings during the day. The ministers just named gave a cordial welcome to Mr. Menzies as a fellow labourer, and breathed a kind and catholic spirit towards his flock.

On sabbath the 27th Mr. Menzies was introduced to his charge by his predecessor,

the Rev. James Blair. Mr. Menzies himself conducted the services of the afternoon, and the Rev. George Gilfillan preached in the evening. The discourses were appropriate, and the services of the day throughout were interesting and impressive. May the great Head of the church own and bless the union which has thus been formed.

EAGLE STREET.

On the 23rd of February, the annual meeting of the Eagle Street Sunday and British Day Schools was held in Fisher Street school rooms, Red Lion Square, when a large number of friends assembled to tea. On the preceding Lord's day, Mr. Overbury closed his public labours as pastor of Eagle Street church, having sustained that office nineteen years, and having been associated with the late respected and beloved Joseph Ivimy, as assistant minister nine months previous. The meeting partook of a valedictory character, and was unusually interesting. Several pastors and friends from other churches were present, and delivered addresses on the occasion. Among them were the Rev. Messrs. Miall of Dalston, Woollacott of Wild Street, Bonner of Keppel Street, Jennings of Spencer Place, and Bowes of Blandford Street, also Messrs. Cartwright, Oliver, Reynolds, &c. The business connected with the schools having been gone through, Mr. Bailey, the senior deacon, came forward, and read a very numerous signed address from members of the church and congregation to Mr. Overbury, expressive of their regard for him, of their sense of the fidelity and usefulness of his labours among them, and their earnest wishes and prayers for his success in the new sphere now open before him, as pastor of the baptist church, Morice Square, Devonport. A purse containing fifty sovereigns was then handed to him as a tribute of esteem. Mr. Bailey then read an address to Mrs. Overbury on behalf of the ladies of the Eagle Street Dorcas and Alms Rooms committees; acknowledging her valuable services as secretary of the one and treasurer of the other, and presenting her a most handsome and elegant workbox, as a token of affectionate regard. A youth then stepped forward, and, on behalf of a few elder scholars in the Sunday school and a few other young friends, read an address to Mr. Overbury, and requested his acceptance of a handsome gold pencil-case. Mr. Overbury responded by expressing his gratitude to the Lord and to his Christian friends for the substantial kindness thus shown to him and to his beloved partner, and for the encouraging testimony borne to his unworthy labours. He affectionately counselled all present, and exhorted them to stand fast, in one spirit, of one mind, striving together for the faith of the gospel; and to be of one heart and of one

mind in seeking the prosperity of Eagle Street church, and of the institutions connected with it. The addresses delivered by the ministerial and other friends present were in excellent keeping, and salutary impressions were, it is believed, made on many minds, which will not be forgotten.

LLANDAGO, MONMOUTHSHIRE.

Mr. Harrison, late of Guernsey, has accepted a cordial invitation to the pastorate of the baptist church of Llandago and Whitebrook, and has entered upon his engagements with encouraging prospects of success.

SAFFRON WALDEN.

The Rev. Thomas Burditt has resigned the pastoral charge of the baptist church assembling in the Upper Meeting in this place. His friends are requested to address him as usual.

BIRKENHEAD.

The Rev. John Metcalfe informs us that, having resigned the pastoral charge of the baptist church, Birkenhead, he is open to invitation. His address is 10, Richmond Terrace, Birkenhead, Cheshire.

WELLS, SOMERSET.

The deacons of the baptist church in this city have requested us to say that they expect to be very shortly without a pastor, the Rev. John Henry Osborne having determined to resign his charge at the commencement of the present month.

LIFTON, DEVONSHIRE.

In the rear of the principal inn stands a detached polygonal building of the style of the eighteenth century, and characteristic of its manners. It is the Cockpit, where the surrounding gentry met their tenants and indulged their dependants with the popular pastime of that godless age. Hard by there is a newly raised meeting-house in which is gathered a crowded congregation and an increasing church, under the pastoral care of Mr. Wheeler, recently returned from the fever-haunted shores of Western Africa.

The hills and dales of this picturesque neighbourhood contain many farm-houses and hamlets where the light of the gospel is unseen, and furnish many persons who resort to intelligent gospel preaching as to some new thing. Evangelism does not here pervade or even tincture the national establishment, nor has Wesleyanism found a congenial

home. The field was promising and is now beginning to produce its fruit. Should any friends of truth in search of bracing air or change of scene be attracted by the beautiful landscapes of West Devon, a resident is anxious to propose to them a sojourn in this village, where the dulness of the little street is abundantly compensated by the charms at hand, and the traveller, in addition to novelty, may enjoy the luxury of doing and getting good.

CHESTER.

We are informed that the Rev. William Giles, principal of Netherleigh House school, Chester, and eldest son of the late Rev. William Giles of Ashton-under-Lyne, was elected a Fellow of the Royal Astronomical Society, at a recent meeting of that society held at Somerset House, London.

BRADFORD, YORKSHIRE.

Our readers have been already apprised that Dr. Godwin has been recently delivering a series of Lectures to the Working Classes in the Mechanics' Institute of this town on Lord's day afternoons; and they will read with interest the following account of their conclusion, published in the Bradford Observer of March 17th:—

"From Sunday to Sunday the theatre of the Institute has been crowded by attentive listeners, and it has not unfrequently happened that the room has been inadequate to accommodate all who wished to be present. The great bulk of these audiences have belonged to the working classes, the larger proportion of whom, it is believed, were not, and are not, in the habit of attending the ordinary religious services in places of worship. Many have been attracted from the surrounding villages; and we have heard of regular attendants from a distance of three, four, and in one case, at least, nine miles. With very few exceptions, all have been well dressed, with an aspect of comfort which it was pleasing and satisfactory to witness.

"The audience, on Sunday last, was not less numerous than on former occasions, orchestra, front seats, back seats, and gallery being alike filled; several groups standing the whole time. The venerable Doctor commenced by offering a brief and appropriate prayer, and after two or three verses had been sung, entered upon his subject, proceeding to draw a contrast between Christianity and the "Atheistic philosophy," and to show the bearing of the two systems on man, morals, and happiness. The subject was ably and logically treated, the style of delivery being, as usual, easy, unaffected, and attractive, but as the lectures are about to be published, it is unnecessary to indicate the course of argu-

ment pursued. An announcement as to the publication of the lectures was made by Dr. Godwin shortly before closing. He stated that some time ago he had received an urgent request to publish the lectures to which he had acceded. The publishing price, as fixed by the publishers, was 3s., but he had concluded an arrangement with them by which, in consideration of his relinquishing all pecuniary interest in the work, he was to be allowed to procure 1000 copies (or a larger number) for the working classes at 1s. 6d. each, or half price. Some gentlemen of the town had, however, kindly given donations, by the aid of which the working classes would be supplied at *one shilling* each, or one-third of the publishing price. He expected that the book would be out in about five or six weeks. Dr. Godwin then proceeded with his lecture. As he drew to a close, he remarked that the delivery of these lectures had been in every sense 'a labour of love.' With his diminished strength, it had been indeed a labour, but the interest he had felt in it, and his concern for the welfare of those whom he addressed, had carried him through. We give the Doctor's concluding words:

"And now I must close, and with it I mean to close my public labours, at least to any arduous extent. I must henceforth seek more retirement. It has been at very considerable expense—more than those who have seen the warmth with which I have spoken can imagine—it has been at a considerable expense of labour, time, and feeling that I have gone through this course. Henceforth I must more calmly 'wait the days of my appointed time, till my change come.' In this work and labour of love in which I have been engaged, it has been my earnest desire to do something, however small, additional to what I have been enabled to do in my days of greater activity and strength, for the sacred cause of religion. In closing, allow me, respected friends, to bear my humble, but decided testimony to the truth and value of that religion which I have endeavoured to recommend to others. A man advanced in years may be tolerated if perhaps he refers to himself. Religion—the religion of the bible—has been the guide of my youth, and is now the support of my age. For about fifty years it has been my light and comfort, my chief support in seasons of sorrow and tribulation, and my guide in perplexities. I do most cheerfully acknowledge that for whatever I have of character and usefulness, of happiness in reflecting on the past, or hope for the future, I am indebted entirely to the power, and to the benign influence of religion. It was that—I acknowledge it with gratitude—which kept my early manhood from folly; it is that which has been a light unto my feet and a lamp unto my path to the present moment. It has been that which, in all the past exertions of a

benevolent nature to which I have consecrated my activities—it was that which has been my prompting motive, and my sustaining power. But I must now retire. I feel that the shadows of evening are lengthening, that my journey, as a traveller though life, is approaching to its close. During the few years which have elapsed since I retired from more stated ministerial labours, and have returned to Bradford, the scene of my former labours, I have employed a great portion of my time and thoughts—by day, I may say, and even by night—in re-examining every ground of my hope. I have looked at all the objections I could find that have been made against Christianity and the bible. I have looked them fairly in the face; I have asked them what they could say, why I should not die as I had lived, in the faith of the gospel; and my full, my most assured conviction is, that the bible is God's word, and that the religion of the bible is man's best hope and man's best friend. I know that in a very short time I shall pass hence. I am not insensible of it—I contemplate it daily. But while I am thankful that I can look on the past with humble gratitude, I say, to the honour of Him whose I am and whom I serve, that I can look to the future without fear—without fear as to the result of the great change. The valley of the shadow of death indeed looks dark and chilly, but it must be passed, and I see brightness beyond it. Through him who is the great Forerunner, I hope to arrive at that state—and I think I may not be presumptuous in adopting the language of one of our poets which refers to it—

"Then I shall see, and hear, and know,
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy."

In that world may many of us—my heart would say, may all of us—find a place!

"The venerable gentleman evidently spoke under feelings of no ordinary emotion, and as he proceeded not a few around him were moved to tears. After pronouncing the benediction in a low tone of voice, he retired, accompanied by Mr. J. V. Godwin, and a few intimate friends by whom he was surrounded.

"As the audience were about to leave, Mr. Logan stepped forward, and gave some further explanations as to the publication of the lectures, stating that a meeting would be held in a few weeks at the Temperance Hall, when the volumes would be distributed at the reduced price.

"A few weeks ago a wish was expressed by many of the attendants at these lectures to present Dr. Godwin with some trifling memorial of their gratitude for the efforts made on their behalf. On Sunday last, and on a previous Sunday, a 'voluntary offering' was made at the doors by those who

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were so disposed, and the result has been a sum sufficient to purchase a beautiful copy of Bagster's Comprehensive Bible (4to, bound in chaste antique russia, with cover to correspond), which will probably be presented at the public meeting already referred to."

The Lectures themselves are about to be published by Hall, Virtue, and Co., Paternoster Row, entitled, "The Philosophy of Atheism Examined, and Compared with Christianity, a course of popular Lectures, delivered in the Mechanics' Institute, Bradford, on Sunday afternoons, during the winter of 1852, 1853. By the Rev. B. Godwin, D.D." The volume is expected to be ready in four or five weeks.

MARE STREET, HACKNEY.

An interesting meeting of the congregation accustomed to worship here was held on the 10th of March, to congratulate the senior pastor, Dr. Cox, on his having completed the seventieth year of his age. The deacons presented to him an affectionate address, reviewing the forty-two years in which the church had enjoyed his labours, to which he responded with equal kindness. The proceedings of the evening are reported at full length in the *Patriot*, where they will be read with pleasure by many of Dr. Cox's distant friends. The speech of his co-pastor, Mr. Katterns, will especially gratify them. "Long continuance in any one place," said Mr. Katterns, "is a decisive test as to the capabilities and resources of the Christian ministry. None can survive that test but those who, from growing knowledge as well as experience, can throw over their instructions an unexhausted freshness and sustained intellectual vigour. You have been put to that severe test, and are found this day the beloved centre of a people never more numerous than at the present moment. May I not venture to congratulate you upon another point, though it touches a subject somewhat personal to myself? I know not why the remark should come from all other lips except mine. You have proved yourself to be one of the very few men who have been able to endure a divided empire. It is not easy for one who has long enjoyed alone the affections of a congregation, to admit another into any thing like participation; no man, in fact, could do it who was not above the influence of petty jealousies, and, at the same time, conscious of being able to afford it. This difficulty, my dear sir, you have conquered. To say that we have been all along perfectly harmonious and united, is to speak the truth in the weakest terms. We have not only been enabled, by God's grace, to maintain unbroken co-operation before the world, but to find the reality of it in our closest intercourse at home. And now, sir, so far from enter-

taining the remotest wish that you should retire, I can solemnly declare, that I should view any such act on your part as one of the most alarming and distressing things that could possibly befall me. But, sir, the best thing that I have to say is the last. We have not met to take our leave of you, but to congratulate you; and we are all rejoicing, none more than myself, that you appear among us with no signs of either mental or bodily decay."

BAPTIST BOARD.

The Annual Meeting of the Board of Baptist Ministers residing in and about the cities of London and Westminster took place on the 15th of March.

The Rev. William Groser who has been Secretary to the Board the last ten years was re-elected. The Rev. J. H. Blake and the Rev. R. W. Overbury having removed to distant parts of the country have ceased to be members, and the Rev. Spencer Murch of Waltham Abbey has been added. Messrs. Groser, Hinton, Green, Fishbourne, Miall, and Burns were appointed to be the representatives of this Board in the Committee of the general body for the ensuing year.

In answer to the Memorial to the Directors of the Crystal Palace Company, recorded in the Baptist Magazine for February, a letter was read from the Secretary, stating that the Memorial had been laid before the Directors of the Crystal Palace Company, and that he was instructed to say that its contents would meet with due consideration from them.

THE BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.

In consequence of the increasing infirmities of Mr. Lachlan Mackintosh, the society's travelling agent, the committee have requested Mr. William Grant, missionary at Grantown, to undertake the English journey at this time. The committee commend him to their friends in England, and rely on their liberality in the present very low state of the society's funds.

ALBION CHAPEL, MOORFIELDS.

The congregation frequenting this well known place of worship, which has been without a pastor ever since the resignation of the Rev. John Young, M.A., about three years ago, now enjoys the ministry of the Rev. John Macfarlane, B.A., licentiate of the United Presbytery of Glasgow. Public services took place in the last week of January connected with his settlement, at which many ministers of different denominations were present and expressed their good wishes for pastor and people.

DISSENTERS' PLACES OF WORSHIP.

Statistical papers of considerable value have recently been published by the Registrar General, which may be obtained for one shilling at the office for the sale of parliamentary papers at Great Turnstyle, Lincoln's Inn Fields. They include the following items:—

I. A List "of the Returns made to the Registrar-General of Births, Deaths, and Marriages, pursuant to an Act passed in the last Session of Parliament, to amend the Law relating to the certifying and registering Places of Religious Worship of Protestant Dissenters; preceded by Copies of the Forms and Instructions issued by the Registrar-General for the Preparation, Revision, and Completion of the same; and showing, in connexion with each Return, the Total Number of certified Places comprised therein, the Period over which it extends, by whom the Return was made, and the Mode in which it was afterwards tested and verified."

II. "Analysis and Summary of the said Returns, showing, decennially, the Number of Places certified in each County of England and Wales by each Religious Denomination, and specifying the particular Returns from which each County Analysis was compiled, distinguishing permanent Places of Worship from those of a temporary character; and also distinguishing disused Places from those which are still existing."

III. "And, Statement of the Total Number of Places of meeting for Religious Worship certified to the Registrar-General under the aforesaid Act, up to the 1st day of January, 1853, distinguishing the Total Number of Places so certified in each of the Six preceding Months by each Religious Denomination."

RECENT DEATHS.

REV. T. CLARKE.

Died, on February 17th at his residence at Woodend, near Towcester, Northamptonshire, Rev. T. Clarke, late pastor of the baptist church, Ashford, Kent, in the sixty-seventh year of his age. His illness was long and painful; but as his sufferings abounded so also did his consolation. In a future number a more full account of this devoted labourer in Christ's vineyard may be expected.

REV. WILLIAM HAWKINS, M.A.

Mr. Hawkins, who was a man of considerable classical attainments, was originally a member of the church at Norwich, under the care of Mr. Kinghorn. His first pastoral charge was at White's Row, Portsea, where he was ordained in 1816. In 1827, he accepted an invitation from the particular baptist church at Derby, where he continued

many years. Of late he has been living in comparative retirement; and he died at Clifton, March 13th, aged sixty-two.

MR. THOMAS PARNELL.

On the 27th of January last, at the age of sixty-one, Mr. Thomas Parnell, a truly valuable and highly esteemed deacon of the baptist church at Bow, entered into his rest and reward.

About forty years ago Mr. Parnell came from Canterbury to reside at Bow. And, on the 1st of May, 1817, he followed the great Redeemer through the waters of baptism, and, on Lord's day May the 4th, was received into the church now sensibly feeling the value of his diversified services in the loss of them.

Those services began at an early period; and, on the 8th of February, 1842, the church chose brother Parnell for one of their deacons; and memory fondly dwells on those bright days when the pastor was cheered, when the other deacons were cheered, and when every private member was cheered by all that was official in the conduct of Mr. Parnell.

Well, indeed, would it be for us, to be as frequent intercessors at the throne of grace, as the dying development of our brother's habits proved him to have been. At length our brother, who in rapidly declining health showed that his all-sufficient safeguard was in the Rock of ages, fell asleep in Jesus. Yea, amidst apparently literal sleep, our brother exchanged worlds with no other indication of death than the weary wheels of life standing still. In one sense none of us can claim perfection; but, to follow our brother as far as he followed Christ, would be to thousands and to tens of thousands, a blessed life in this world and a blessed life in the world to come. — J. F.

MR. J. M. THOMAS.

On Saturday the 19th Feb. at Cardigan, in his fifty-eighth year, after a protracted suffering from nervous debility, Mr. Joshua M. Thomas, son of the late renowned nonconformist Mr. Timothy Thomas, baptist minister, Aberduar, and brother of the Rev. T. Thomas, pastor of the baptist church at Newcastle Emlyn. The unexpected departure of Mr. J. M. Thomas will be an irreparable loss to the baptist church at Cardigan of which he had been for many years a member and deacon, as well as to the denomination in Wales among whom he occupied a prominent position. His character and literary productions will deservedly be highly valued, and revered for ages to come. The large multitude that attended the depositing of his mortal remains at Penybryn on Wednesday last, testified the high esteem entertained towards him by his religious friends and fellow townsmen.

T. T.

EDITORIAL POSTSCRIPT.

The Madiais, it appears, have been released; or rather, have been thrust out privily; but others are suffering for conscience' sake still, both under popish and under protestant oppressors. A letter from Mr. Oncken to Mr. Wilkin, written on the 10th of March says, "Six of our dear brethren are now confined in a dark prison at Bürkeburg, and on their release it is feared some of their wives will share the same fate. The brethren continue steadfast under their trials, not only the imprisonment but their not being able to work for the maintenance of their families. We have sent them 25 thalers (75s.) for the present, and I hope some of the brethren in England will also send them a mite."

Any one who desires to possess a complete copy of the Baptist Magazine from its commencement in 1809 to the end of 1852, forty-four volumes, may learn on application to the editor the name and residence of the widow of a minister, recently deceased, who would be willing to dispose of the set for a comparatively small sum.

We are informed that Joseph H. Allen, Esq. of Brixton Hill has accepted the office of Treasurer to the Baptist Building Fund, rendered vacant by the decease of Joseph Fletcher, Esq.

Tuesday, April 5th, is the day appointed for the opening of Westbourne Grove Chapel, a full notice of which, we learn, will appear among the advertisements on the wrapper. We regret that this happens to be the day for the regular meeting of the Committee of the Baptist Irish Society, as this will render it impossible for some who would wish to be there to partake of that pleasure without neglect of paramount duty. We hope however that there will be a large assembly, that it will enjoy the services greatly, and that it will leave with our friends substantial tokens of their sympathy and good will.

ANNUAL MEETINGS.

As the arrangements for this year's annual meetings differ in some respects from those which have been customary, our friends will perhaps find advantage in the following chronological list.

On Thursday, April 21st.

A meeting for prayer is to be held in the Library of the Mission House, 33, Moorgate Street, commencing at eleven o'clock.

On Thursday evening, the Annual Meeting of the Hanserd Knollys Society is to be held at the Mission House, at six o'clock.

At eight o'clock the same evening, a sermon to Young Men will be delivered at the Poultry Chapel, by the Rev. Daniel Katterns of Hackney.

Friday, April 22nd.

In the morning, the forty-first session of the Baptist Union is to commence, at ten o'clock. The Rev. EDWARD STEANE, D.D., will then deliver an opening address, and afterwards preside during the transaction of business.

In the evening, at seven, worship will begin at Devonshire Square Chapel, Bishopsgate Street, when a sermon on behalf of the Baptist Irish Society is to be delivered by the Rev. N. Haycroft, M.A., of Bristol.

Lord's day, April 24th.

Sermons and collections for the Baptist Missionary Society are expected at baptist places of worship throughout the metropolis, a list of which may be found in the Missionary Herald.

Monday, April 25th.

In the morning at eleven, the annual meeting of the Baptist Irish Society for the transaction of business will be held in the Library at the Mission House.

In the evening, at half-past six, the Annual Public Meeting of the Baptist Home Missionary Society will be held in Albion Chapel, Moorfields: Sir George Goodman of Leeds is expected to take the chair. This chapel is within a few yards of the Mission House, in Moorgate Street.

Tuesday, April 26th.

In the morning, at ten, the annual meeting of the members of the Baptist Missionary Society for the transaction of business, in the Library, Moorgate Street.

In the evening, at half-past six, the annual public meeting of the Baptist Irish Society; at Albion Chapel, at which Henry Kelsall, Esq., of Rochdale, is to preside.

Wednesday, April 27th.

In the morning, at eleven o'clock, service will commence, at Bloomsbury chapel, when a sermon on behalf of the Baptist Missionary Society, will be preached by the Rev. James Hill, of Clapham.

In the evening, at half-past six, service will commence, at Surrey Chapel, when a sermon will be preached by the Rev. W. Landels of Birmingham.

Thursday, April 28th.

Annual Public Meeting of the Baptist Missionary Society in Exeter Hall. W. B. Gurney, Esq., is to take the chair at eleven o'clock.

Annual Meeting of the Bible Translation Society at half-past six, at Bloomsbury Chapel.

Between the services on Wednesday, we are informed that ministers educated at Bristol, Bradford, Stepney, and other colleges, intend to dine together at Radley's Hotel, Bridge Street, Blackfriars.

IRISH CHRONICLE.

APRIL, 1853.

APPROACHING MEETINGS.

DEVONSHIRE SQUARE Chapel has been kindly granted for the Annual Sermon on behalf of the Baptist Irish Society on Friday evening, April 22nd; and the Rev. NATHANIEL HAYCROFT, M.A. of Broadmead, Bristol, has consented to preach. The service is to commence at seven o'clock.

The MEETING for BUSINESS is to be held in the Library of the Mission House, 33, Moorgate Street, on Monday, April 25th, the chair to be taken at eleven o'clock. It will afford the Committee great pleasure to see a large number of their constituents present on this occasion, when the transactions of the past year will be reported, and the officers and committee for the ensuing year elected. The persons entitled to take part in the proceedings of this meeting are, every donor of ten guineas or upwards at one time; every subscriber of ten shillings and sixpence a year, or upwards; and every baptist minister making an annual contribution or collection for the society.

For the PUBLIC MEETING on Tuesday evening, April 26th, instead of the place in which it has been held usually, the Committee have obtained this year an eligible building very near the Mission House—Albion Chapel, the front of which is in Finsbury Place, South, and the side in London Wall. HENRY KELSALL, Esq. of Rochdale has kindly engaged to preside. The chair is to be taken at half-past six.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
J. W.....		5 0 0	Hepburn, J., Esq.....	1 1 0	
L. S. D., <i>for the Debt</i>		5 0 0	Hepburn, Mrs. J.....	1 1 0	
Accrington, Collection by Rev. C. Williams	4	5 6	Harwood, J. U., Esq.....	0 10 6	
Beaulieu, Rev. J. B. Burt	10	0 0	Ivatts, Mrs.	0 5 0	
Blaenllyn, Collection by Rev. T.W. Thomas	1	10 0	Jones, C., Esq.....	0 10 6	
Blissworth, Friends by Rev. R. Turner ...	0	5 0	Stringer, Miss	0 2 6	
Brampton, Miss Walton	0	1 0	Watson, R., Esq.....	1 1 0	
Bratton, by J. Whitaker, Esq.—			Watson, Miss K.....	0 2 6	
Collection	1	10 8	Young, T., Esq.....	1 1 0	6 10 6
Box, by J. S. Whitaker.....	2	15 8			
Anderson, Mr.	0	5 0	Cheltenham, E. S.....		0 5 0
Blatch, Miss.....	0	10 0	Cloughfold, Collection by Rev. W. E.		
Brent, Mr.....	0	5 0	Jackson	1	5 0
Reeves, Mr.	0	2 0	Cosely, Mr. J. Green, by Rev. B. C. Young	5	0 0
Salter, Miss	1	0 0	Cranfield, Second Church, by Rev. T. Hart	1	2 9
Whitaker, Mrs.....	1	0 0	Dalston, Mrs. P. Groser's Card for the Debt—		
Whitaker, Mr. J.....	1	0 0	Groser, Mrs. P.	0	5 0
Whitaker, Mr. T.....	0	10 0	Miall, Mr. J.....	0	10 6
		8 18 4	Miall, Mrs.....	0	5 0
Bridgenorth, by the Rev. S. J. Davis—			Miall, Miss M.	0	2 6
Allender, Mr. D.....	1	0 0	Friend	0	5 0
Caerphilly, Mrs. E. Edmunds.....	1	0 0	Friend	0	2 6
Camberwell, Collected by Miss K. Watson—					1 10 6
Colls, Mr.	0	5 0	Diss		1 11 6
Freeman, Mr.	0	10 6			

	£	s.	d.	£	s.	d.
Dunstable, by Rev. D. Gould—						
Moiety of Collection	3	8	2½			
Monday Evening Collection	1	0	11½			
Boys of Sunday School	0	1	9			
Girls of Sunday School	0	1	3			
Boxes—						
Chester, Miss S.	0	4	4½			
Dell, Miss	0	3	9			
Francis, Miss C.	0	10	1½			
Gutteridge, Miss						
E. S.	0	4	0			
Holmes, Miss ...	0	2	1			
Norris, Miss.	0	9	7½			
Osborn, Mrs. J.	0	6	6			
Ridgway, Miss.	1	12	2½			
Sharman, Miss	0	5	0			
	3	17	8			
	8	9	10			
Expenses	0	5	2½			
	8	4	7½			
Falmouth, Collected by Miss H. Ostler ...	0	16	3			
Fishguard, Collections by Rev. B. Davis—						
Beulah	0	14	8			
Synrna	0	6	0			
	1	0	8			
Frome, Collection by Rev. S. Manning ...	5	3	0			
Hastings, Samuel Ridley, Esq., by Rev. C.						
Woolacott	2	0	0			
Hackleton, by Rev. W. Knowles—						
Cave, Mr. J.	0	10	0			
Cave, Mr. T.	0	10	0			
Higgins, Mr. R.	0	10	0			
Knowles, Mr. W.	0	5	0			
	1	15	0			
Hackney, Mrs. Meacher	1	0	0			
Halifax, by Rev. S. Whitewood—						
Abbott, John, Esq.	0	10	6			
Browne, G. B., Esq. (two						
years)	1	1	0			
Clay, Mr. J. (two years)	0	5	0			
Edwards, George, Esq.	1	1	0			
Fawcett, Rev. W.	1	0	0			
Fawcett, Mr. S. (2 years) ...	0	10	0			
Haigh, Mrs. (two years)	0	5	0			
Hebblethwaite, Mrs.	0	5	0			
Holland, Mr. Alexander (2						
years)	2	0	0			
Hoyle, Mr. R.	0	5	0			
Hoyle, Mrs. James	0	2	6			
Tate, Miss	0	10	0			
Walker, Mr. J. (two years) ...	1	0	0			
Walker, Mrs. J. (two years) ...	0	10	0			
Walker, Mrs.	0	5	0			
Whitewood, Mr. S.	0	10	0			
	10	1	0			
Haslingden, Ebenezer Chapel, by Rev.						
James Bury	1	9	0			
Ingham, by Rev. J. Venimore—						
Botton, Mr.	0	5	0			
Cooke, Mr. Robert	0	10	0			
Cooke, Mrs. Robert	0	2	6			
Cooke, Mr. W.	0	10	0			
Cooke, Mrs., sen.	0	10	0			
Frarey, Mr.	0	10	0			
Matthews, Mr.	0	5	0			
Ridd, Mr.	0	2	6			
Silcock, Mr. John	1	0	0			
Silcock, Mr. R. B.	1	0	0			
Silcock, Mrs. C.	0	5	0			
Slipper, Mr.	0	10	0			
Slipper, Mrs.	0	2	6			
Venimore, Mr.	0	10	0			
Wells, Miss	0	2	6			
Whitaker, Mr.	0	2	6			
A Friend	0	2	0			
Collection	1	18	0			
	8	7	6			
Kidderminster, by Rev. S. J. Davis	1	0	0			
Kislingbury, Collection by Rev. J. Lea ...	0	15	6			
Leeds, Mr. Heaton	0	10	0			
Leeds, Collected by Mrs. Gresham—						
Barran, Mr.	0	5	0			
Bilborough, Mr. J. B.	0	10	0			

	£	s.	d.	£	s.	d.
Binns, Mr. W.	0	10	0			
Bingley, Mr. G. M.	0	5	0			
Burras, Mr. J.	0	10	0			
Craven, Dr.	0	10	0			
Dean, Mr. John	0	5	0			
Executors of James Brown,						
Esq.	1	1	0			
Friend, Mr. R.	0	5	0			
Gresham, Mr. H.	0	10	0			
Illingworth, Mr. W.	0	10	6			
Johnson, Miss	0	2	6			
Morgan, Mr. T.	0	5	0			
Parkin, Mr.	0	5	0			
Stacks, Mr. J.	0	5	0			
Taylor, Mr. T. M.	0	2	6			
Taylor, Mr. W. M.	0	4	0			
Tilney, Mr.	0	5	0			
Town, Mr. J.	1	1	0			
Wales, Mr. C.	0	2	6			
White, Mrs.	0	2	0			
Willis, Mr.	0	5	0			
Wylde, John, Esq.	2	2	0			
	10	3	0			
Liverpool, Half-yearly Vote from Weekly						
Collections at Pembroke Chapel, by						
J. Coward, Esq.	25	0	0			
Llanwrst, by Rev. Owen Owens	1	0	0			
London, Beddome, W. B., Esq.	1	1	0			
Blackmore, Walter, Esq. ...	2	2	0			
Bousfield, Mr.	1	1	0			
Cadby, S., Esq.	1	1	0			
Haddon, Mr. John	1	1	0			
Maliphand, Mr.	0	10	6			
Murch, Rev. W. H., D.D.	1	1	0			
Murphy, Mr. G.	1	1	0			
Oliyer, Mr. James	1	1	0			
Rippon, Mrs.	1	1	0			
Roe, Mr. Freeman	1	1	0			
Watson, Samuel, Esq.	1	1	0			
Keppel Street, by Mr. Marshall—						
Ashlin, Miss	1	1	6			
Wilmshurst, Mr.	1	0	0			
Sums under 10s.	2	4	7			
	17	8	1			
Manchester, by Mr. W. Coulter—						
Chennery, Rev. R.	0	10	0			
Coulter, Mr. W.	0	10	0			
Coulter, Miss E.	0	8	0			
Dowler, Mr.	0	2	6			
Dunning, Mr.	0	2	6			
Evans, Mr. J. J.	0	2	6			
Hallott, Mr.	0	2	6			
Hornor, Mr.	0	2	6			
Hule, Mr. J. E.	0	2	6			
Jones, Mr. B.	0	2	6			
Jones, Mr. B., jun.	0	2	6			
Jones, Mr. T.	0	2	6			
Lindley, Mr.	0	2	6			
Lindsay, Mr.	0	2	6			
McHenry, Mr.	0	14	0			
Ralsom, Mr.	6	2	6			
Sargent, Mr.	0	5	0			
Sykes, Mr. J.	0	2	6			
Whiteman, Mr.	0	1	6			
Wood, Mrs., The Grange ...	0	5	0			
	4	6	0			
Missenden, Mrs. Olliff	2	10	0			
Newbury, by Rev. Joseph Drew,						
Collected by Mrs. Coxhead—						
Brown, Mrs. (two years) ...	1	0	0			
Coxeter, Mr. (two years) ...	0	10	0			
Coxhead, Mrs. (two years) ...	0	10	0			
Davies, Mr. J. J.	0	2	6			
Davies, Mrs. (two years) ...	0	10	0			
Drew, Rev. Joseph	0	5	0			
Elkins, Mr.	0	2	6			
Flint, Mr.	0	10	0			
Keens, Mr.	0	2	6			
Keens, Mr. H. (two years) ...	0	10	0			
Tanner, Mr.	0	2	6			
Friends	0	5	0			
	4	10	0			

	£	s.	d.	£	s.	d.
Newcastle, Friend, by Rev. T. Pottenger	0	10	0			
Newtown, by Rev. — Morgan	2	0	0			
Northampton, G. Cave, Esq., two years' Subs.	2	0	0			
Norwich, by Mr. O. B. Silcock—						
Bignold, Thomas, Esq.	1	1	0			
Bignold, Miss Grace	0	10	6			
Birkbeck, H., Esq.	1	1	0			
Brooks, Mr. Thomas	0	10	0			
Cates, Mr. R.	1	0	0			
Claxton, Mrs. R.	1	0	0			
Colman, James, Esq.	1	1	0			
Colman, Mrs. Jeremiah	1	0	0			
Copeman, Messrs.	0	10	0			
Cross, Mr. James	0	5	0			
Crowe, Mr.	0	2	6			
Culley, Mrs. and Miss	1	0	0			
Culley, John, Esq.	1	1	0			
Culley, Mr. H. U.	1	1	0			
Culley, Mrs. R.	0	10	0			
Darkins, Mr.	0	10	0			
Davey, Miss	5	0	0			
Etheridge, Mr.	0	5	0			
Fletcher, Josiah, Esq.	1	0	0			
French, Mr.	0	10	0			
Glendenning, Mr.	0	10	0			
Gooderson & Moll, Messrs.	1	0	0			
Gould, Rev. George	0	10	0			
Gurney, J. H., Esq.	2	2	6			
Harmer, Mrs.	1	0	0			
Hodds, Mr.	0	10	0			
Kett, George, Esq.	2	2	0			
Mackie, Mr.	0	10	0			
Silcock, Mr. Obadiah B.	0	10	0			
Smith, Mr. J. D.	0	10	0			
Taylor, J. O., Esq.	1	1	0			
Tillyard, Mr. R.	0	10	0			
Venning, J., Esq.	0	10	0			
Wheeler, Rev. T. A.	0	10	0			
Willett, Edward, Esq.	1	1	0			
Collection at St. Mary's	9	6	4			
Collection at St. Clement's	6	15	0			

Acknowledged in January... 26 11 4

47 15 4
21 4 0

Persnore, by Mrs. Ridsen—

Andrews, Mr. E.	0	5	0
Andrews, Mr. J.	1	0	0
Calkwell, Miss	0	5	0
Edwards, Mrs.	0	10	0
Fletcher, Mrs.	0	2	6
Grove, Miss	0	10	0
Hudson, Mrs.	1	0	0
Hudson, Mrs. H.	1	0	0
Overbury, Rev. F.	0	10	0
Page, Miss.	2	0	0
Perkins, Mrs.	0	10	0
Ridsen, Mrs.	1	0	0
Salisbury, Mrs.	0	1	0
Sherer, Mrs.	0	2	6
Wagstaff, Mrs.	0	5	0
Warner, Mr.	0	3	6
White, Mr.	0	10	0

9 14 6

Prestegni, Jones, Mr. T. 1 1 0

Ripon, Earle, Mrs. 1 1 0

Rye, by Rev. T. Wall 1 6 0

Sabden, by G. Foster, Esq.—

Collection	4	4	3
Subscriptions	25	0	0
Sunday Scholars	0	11	4½

29 15 7½

Stanwick, by Rev. J. B. Walcot 1 0 0

Spelters, by Rev. H. Davies 0 7 0

Tottenham, by Rev. R. Wallace—

Cards—			
Arnold, Miss	0	7	0
Brice, Miss	1	10	1
Chapman, Miss	0	8	4
Jones, Mr.	0	5	0
Jones, Mrs.	2	0	0

	£	s.	d.	£	s.	d.
Pitt, Mrs.	0	4	0			
Pownall, Miss	0	6	0			
				5	0	5

Trowbridge, Back Street, by Rev. W.

Barnes, Mr. H. Chapman, Collector—

Collection 9 7 1

Barnes, Mr. 0 5 0

Cadby, Mr. 0 2 6

Chapman, Mr. H. 0 5 0

Chapman, Mr. H., for the

Debt 1 0 0

Chapman, Mr. J. 0 5 0

Cliff, Mr. 1 1 0

Diplock, Mr. 0 2 6

Fowler, Mr. 1 1 0

Gouldsmith, Mr. 1 1 0

Gouldsmith, Mr. Jesse, jun. 0 5 0

Hayward, Mr. J., sen. 0 10 0

Hayward, Mr. J., jun. 0 10 0

Hayward, Mr. S. 0 5 0

Hooper, Mr. R. 0 1 0

Knee, Mr. 0 1 6

Miner, Mr. 0 2 6

Moore, Mr. J. 0 5 0

Rimer, Mr. 0 2 6

Salter, Mrs. 5 0 0

Smith, Mr. 0 2 6

Stancomb, Mrs. 1 1 0

Stancomb, Mr. J. P. 1 0 0

Tompkins, Mr. W. 0 1 0

Wicks, Mr. J. 0 5 0

Sunday School

Boys 1 7 9

Sunday School

Girls 0 5 6½

Collecting Cards—

Isely, Miss S. 0 0 6

Scott, Miss M. 0 5 6

0 6 0

Boxes—

Chapman, Mrs. 0 7 0½

Chapman, Mrs.

J. 0 1 0

Drinkwater, Miss

M. 0 1 9½

Griffin, Master

W. 0 1 4½

Hilliker, Master

T. 0 1 10½

Miner, Master J. 0 1 1½

Moody, Master

W. 0 0 5½

Parsons, Master

C. 0 2 1

Roberts, Master

S. 0 2 1½

Silcox, Mast. T. 0 2 11½

Smith, Master

C, jun. 0 1 9½

Stevens, Master

F., jun. 0 5 3

1 8 9½

27 10 2

Expenses 0 2 0

27 8 2

Wallingford, by Rev. S. Davies 3 3 9

Walworth, Lion Street, Female Auxiliary,

by Mrs. W. H. Watson 9 12 0

Watford, Miss King, Subs. £1, Don. £1 2 0 0

Willingham 0 2 0

Wokingham, by Rev. C. H. Harcourt—

Collection 2 17 6

Foster, Mrs. 0 10 0

Heeles, J., Esq. 1 0 0

Heeles, W., Esq. 1 0 0

5 7 6

Wotton under Edge, by Rev. John Watts—

Eley, Miss 1 0 0

Griffiths, John, Esq. 2 10 0

3 10 0

	£	s.	d.	£	s.	d.
SCOTLAND.						
Fife Central Bible Society, to be employed in the Circulation of the Scriptures in Ireland.....	2	10	0			
Sterling, A Friend.....	3	0	0			

IRELAND.						
Athlone, by Rev. T. Berry—						
Barker, Mr. George.....	0	2	6			
Berry, Rev. Thomas.....	0	5	0			
Berry, Mrs.....	0	5	0			
Berry, William.....	0	2	6			
Berry, John.....	0	2	6			
Berry, Thomas.....	0	2	6			
Berry, George.....	0	2	6			
Berry, K. Anne.....	0	2	6			
Berry, Rebecca.....	0	2	6			
Berry, Margaret.....	0	2	6			
Berry, Jane.....	0	2	6			
Berry, Rachel.....	0	2	6			
Berry, Eliza.....	0	2	6			
Burgess, Thomas, Esq.....	0	5	0			
Caulfield, Captain.....	0	2	6			
English, Mr. Robert.....	0	2	6			
English, Mr. William.....	0	1	0			
English, Mrs.....	0	2	6			
Fleming, Mrs.....	0	2	0			
Friend, A.....	0	2	6			
Friends.....	0	3	0			
Gains, Mr. G.....	0	2	6			
Heatly, H. N., Esq.....	1	0	0			
Hetherington, G., Esq.....	0	5	0			

	£	s.	d.	£	s.	d.
Hubbard, Mr. C.....	0	1	0			
Holton, Mr. W. N.....	0	1	6			
Holton, Mr. J.....	0	2	6			
Hall, Mr. Richard.....	0	1	0			
Home, Mr. R. C.....	0	2	6			
Hogg, Mr. Hugh.....	0	2	6			
Judge, Mr. Robert.....	0	1	0			
Judge, Mr. James.....	0	1	0			
Leel, Doctor.....	0	2	6			
Lydia.....	0	1	0			
Martin, Mr.....	0	2	6			
Moynan, Mr.....	0	2	0			
Nash, Miss.....	0	2	6			
Poyntz, Doctor.....	0	2	6			
Poe, Mr.....	0	1	0			
Rorke, Mr. S.....	0	5	0			
Robinson, Mr. C.....	0	1	0			
Robinson, Mr. E.....	0	2	0			
Sanderson, Adjutant.....	0	10	0			
Sproule, Mrs.....	0	2	6			
Sproule, W., Esq.....	0	5	0			
Smith, Mr.....	0	2	6			
Swaine, Jonas, Esq.....	0	2	6			
Stokes, Mr.....	0	2	6			
Seely, Mrs.....	0	2	6			
Shaw, Mr. J.....	0	1	0			
Sharply, Mr.....	0	1	0			
Turkington, Mrs.....	0	1	0			
Walker, Miss.....	0	2	6			
Walsh, Mr.....	0	5	0			
				7	19	0
Carrickfergus, Friends by J. Weatherup...	1	8	0			
Coleraine, A Friend.....	2	0	0			
Tubbermore, Collections by Rev. R. H. Carson.....	8	0	0			

We have to acknowledge a very handsome present from the Committee of the British and Foreign Bible Society. They have made to us a grant of two hundred and fifty Bibles, and one thousand New Testaments, one fourth of each in the aboriginal Irish language, the price of which would have been £56 18s. 5d.

The Committee of the Religious Tract Society have also granted us a supply of Tracts, English and Irish, to the amount of £5, and £10 worth of books towards congregational libraries at half-price.

Miss Champion of Reading, and Mr. J. C. Guest of Bourton on the Water, are requested to accept the thanks of the Committee for the Baptist Magazines which they have forwarded.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.

ANNUAL SERVICES OF THE BAPTIST MISSIONARY SOCIETY FOR 1853.

THURSDAY, APRIL 21ST.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Mission, will be held in the Library of the Mission House, in the morning at eleven o'clock.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at Poultry Chapel, by the Rev. D. KATERNs of Hackney, London.

Service to commence at eight o'clock.

LORD'S DAY, APRIL 24TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 24th.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young.
Alie Street, Little	Rev. P. Dickerson	... ..	Rev. P. Dickerson.
Alperton .....	... ..	... ..	Rev. J. Deighton.
Battersea	Rev. W. Jones	Rev. I. M. Soule*	Rev. F. Tucker, B.A.
Blackheath, Dacre Park Chapel	Rev. W. P. Balfern	... ..	Rev. W. B. Bowes.
Blandford Street	Rev. J. E. Giles ...	... ..	Rev. H. Dowson.
Bloomsbury	Rev. J. Aldis	Rev. W. Brock* ...	Rev. W. Landels.
Bow	Rev. J. W. Todd ...	... ..	Rev. E. Hull.
Brentford, New	Rev. J. Cubitt .....	... ..	Rev. J. Cubitt.
Brixton Hill (Salem Chapel)...	Rev. J. Taylor .....	... ..	Rev. J. Taylor.
Camberwell	Rev. W. Robinson...	Rev. J. Martin, B.A.*	Rev. C. M. Birrell.
Camden Town, Hawley Road	Rev. I. New .....	... ..	Rev. N. Haycroft, M.A.
Chelsea, Paradise Chapel	Rev. W. H. Bonner.	... ..	Rev. C. Kirtland.
Church Street, Blackfriars.....	Rev. John Cox .....	... ..	Rev. John Branch.
Deptford, Lower Road	Rev. J. Kingsford ...	... ..	Rev. C. C. Smith
Devonshire Square	Rev. J. H. Hinton, M.A	... ..	Rev. H. S. Brown.
Drayton, West.....	Rev. J. Price.....	... ..	Rev. J. Price.
Eagle Street	Rev. H. Dowson ....	... ..	Rev. G. Gould.
Eldon Street (Welsh).....	Rev. H. W. Jones...	... ..	Rev. H. W. Jones.
Greenwich, Lewisham Road ...	Rev. Dr. Hoby .....	... ..	Rev. J. Russell.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hackney	Rev. S. Manning ...	Rev. Dr. Cox*	Rev. J. H. Hinton, M.A.
Hammersmith	Rev. H. S. Brown.	Rev. J. Leechman*	Rev. J. E. Giles.
Hampstead	Rev. J. Castleden...	... ..	Rev. J. Castleden.
Hendon .....	... ..	... ..	Rev. G. Warn.
Henrietta Street	Rev. F. Wills, .....	... ..	Rev. S. Murch.
Highgate	Rev. C. J. Middleditch	... ..	Rev. S. Davies.
Hoxton, Buttesland Street,...	Rev. J. Rothery ...	... ..	Rev. J. Rothery.
Do., Old Town.....	Rev. H. P. Simonds.	... ..	Rev. H. P. Simonds.
Islington, Cross Street	Rev. T. Pottenger...	... ..	Rev. J. Martin, B.A.
John Street, Bedford Row.....	Hon. and Rev. B. W. Noel, M.A. ....	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. T. Atwood ....	... ..	Rev. C. Woollacott.
Kensal Green	Rev. W. A. Blake...	... ..	Rev. J. H. Blake.
Keppel Street	Rev. T. Winter .....	... ..	Rev. W. H. Bonner.
Lee.....	Rev. J. Webb.....	... ..	Rev. J. Stent.
Lessness Heath .....	... ..	... ..	Rev. J. Pearce.
Maze Pond	Rev. W. Brock.....	... ..	Rev. J. Aldis.
New Park Street.....	Rev. I. Lord .....	... ..	Rev. R. H. Marten, B.A.
Norwood, Upper	Rev. J. J. Brown.	... ..	Rev. W. Jones.
Poplar	Rev. E. Hull.....	... ..	Rev. J. W. Todd.
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. C. Stovel.
Regent Street, Lambeth.....	Rev. W. Landels ...	Rev. J. Davis.*	Rev. J. Davis.
Romford	Rev. S. Pearce .....	... ..	Rev. R. James.
Romney Street.....	Rev. T. S. Baker...	... ..	Rev. G. W. Lewis, sen.
Salters' Hall.....	Rev. J. Hobson .....	... ..	Rev. W. Robinson.
Shacklewell	Rev. C. Kirtland ..	Rev. J. Cox*.....	Rev. C. J. Middleditch.
Shouldham Street, Paddington	Rev. J. H. Blake ...	Rev. Dawson Burns*	Rev. Dr. Acworth.
Spencer Place	Rev. G. H. Davis...	... ..	Rev. J. Foster.
Stepney College Chapel	Rev. J. Angus, D.D.	... ..	... ..
Stratford	Rev. J. Russell.....	... ..	Rev. I. New.
Tottenham	Rev. G. Gould	Rev. R. Wallace*...	Rev. G. H. Davis.
Twickenham	Rev. T. Smith .....	... ..	Rev. C. W. Skemp.
Vernon Chapel	Rev. N. Haycroft ...	Rev. O. Clarke* ..	Rev. T. Pottenger.
Waltham Abbey.....	Rev. Dr. Murch ...	... ..	Rev. Dr. Murch.
Walworth, Lion Street	Rev. C. M. Birrell...	Rev. R. H. Marten, B.A.*	Rev. I. Lord.
Walworth, Horsley Street	Rev. J. Foster .....	... ..	Rev. F. Wills.
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball.
Waterloo Road.....	Rev. J. Stent.....	... ..	Rev. J. F. Sparke.
Wild Street, Little	Rev. C. Woollacott.	... ..	Rev. T. Atwood.
Westbourne Grove.....	Rev. W. G. Lewis, sen.	Rev. S. Manning.	Rev. J. J. Brown.

N.B. Collections will be made after these services.

TUESDAY, APRIL 26TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 27TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. JAMES HILL of Clapham, formerly a Missionary in Calcutta of the London Missionary Society, will preach the Annual Morning Sermon on behalf of the Society at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the evening of the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. W. LANDELS of Birmingham will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, APRIL 28TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which W. B. GURNEY, Esq., the senior Treasurer of the Society, has kindly consented to preside.

The Committee have pleasure in announcing that the following speakers are engaged:—the Rev. GEORGE PEARCE, Missionary of the Society in Calcutta; the Rev. Dr. BEAUMONT, of the Wesleyan Missionary Society; Mr. ALDERMAN WIRE, of the London Missionary Society; Rev. Dr. HOBY of London; the Rev. H. S. BROWN of Liverpool, and the Rev. S. MANNING of Frome.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

THE MISSION FIELD.

If one thing more than another characterized the early years of the mission in India, it was the widely-diffused itineracies of the missionary brethren. Their journeys extended from Calcutta to Bootan, and their operations com-

prehended the provinces of the Tenasserim coast with the islands of the Eastern Archipelago. It was to supply the many races inhabiting these regions that the revered Carey commenced, and so largely accomplished, the numerous

translations and versions of God's word which have made Serampore a name of renown in modern missionary enterprise. To the present day the work of preaching has been the chief occupation of the majority of our missionaries, and, as our pages testify, every cold season exhibits its fair proportion of journeys, to spread in unknown districts and among strange people the knowledge of life eternal. Very useful have been the labours of native converts in this respect; so that over wide spaces of country, in numerous towns and villages, at festivals where throngs of heathen meet in countless multitudes to do homage to idols, and to commit indescribable abominations in the name of their gods, the gospel of God's grace has been proclaimed, and copies of the scriptures freely distributed to all that could read.

It is obvious that in their very nature these labours were not likely to be productive of immediate results. In very many cases the impressions made would be transitory. The seed would literally as well as metaphorically fall on the way side—on the hardened path of human passion and vice. Some few persons would hear gladly, and missionary accounts constantly record examples of a prompt response to the message of life, and an apparent appreciation of the salvation from sin the gospel proffers to all that will receive it. The good and honest hearts would be few, and where found would not necessarily become known to the toiling servant of Christ. The word might take root, yet be long in rising into ear. Far removed from the missionary's influence, it would grow in secret, but its fruit be never gathered by the hand that cast in the seed. Indeed, it might be expected that in numerous cases, the existence of such a blessed result would remain unknown, or at the most be brought to our knowledge only by report. Among the dense

masses that cover the plains of India, from the want of means of communication, and the slowness with which information is spread, numerous converts might be brought to Christ, to whom it was impossible ever to find or hear of the missionary's abode.

Still, if the gospel have faithfully been preached, some indications might be looked for that these years of toil have not been wasted. We should be justified in expecting that *some* manifestations of its power would appear; that this incessant diffusion by preaching, by scriptures, by tracts, in so many directions, at all seasons, and through so many channels, would result in preparing the people to listen more readily to the preacher's voice, as well as occasionally call forth into light, instances that would justify us in the hope that numbers have received the gift of God, have cherished the hope of immortality, and have died, though untended by the Christian minister, in simple reliance on the Christ of God.

Our recent intelligence abounds in facts that fulfil such anticipations. Where formerly the messengers of Christ were received with scorn, their voices drowned amid the shoutings of the assembled idolaters, there they can now preach with comfort before large crowds of people, both high and low; and this can be distinctly traced to the circulation of the Scriptures and the attendant promulgation of the truths they contain. "The people everywhere," says Mr. Bron, "speaking of the great and populous districts of the eastern part of Bengal, "appear prompted by a secret impulse to inquire after the true salvation." The time is past when the leaves of the holy volume were torn before the missionary's face and scattered to the winds. They now for the most part carefully fold them in their clothes. "I have seen, and still see," says the same mis-

sionary, "now and then a Gospel or a New Testament in a shop carefully wrapped up in paper; and at night, and also during the day, people are seen reading them diligently." Brahmins and Babus are found alike to treasure the divine record, and by their intelligent inquiries evince the diligence with which its pages have been perused. In one instance our missionary, Mr. SMITH, records the case of a Mahomedan whom he saw diligently comparing two versions of the New Testament which he had discovered were not exactly alike. At another time a man brings him an old copy of the Hindi Testament, which he regularly read, and the contents of which he was familiar with. Several years must have passed away since it left the hands of the missionary. Can we wonder that he should add, "Amongst the Mohomedans especially there appears to be a spirit of inquiry such as I have not before witnessed."

Our late esteemed missionary, Mr. THOMPSON, gives us a yet more striking example of the effects of these labours, which may seem long dormant, and yet nevertheless, are bearing fruit under the superintending care of the Lord Jesus. On his last visit to Hurdwar fair, in 1850, about two months before his death, an aged Sikh, perhaps the oldest man in the fair, with a venerable snow-white beard, came in the crowd to listen. In the midst of the people, and with a loud voice, he said that ten years before he had received a book at Hurdwar, had read it through, and understood that Christ's kingdom would extend everywhere. The conquests of the English he regarded as a fulfilment of the predictions of Holy Writ. This year, he said, that in coming to Hurdwar he had only washed his body. "I now, he proceeded, "want a book to wash my heart. I have read that Jesus can forgive a hundred sins." Here he was

interrupted by the remark of Mr. THOMPSON, "A thousand sins, many thousands of sins, sins unnumbered, we may bring to Him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." A subsequent interview with this aged Sikh showed how deeply imbued his mind was with the truths of God's word. All that he knew appeared to centre in Christ. Everything led him to believe in Jesus as his Saviour, and every thing prophetic he had learnt to refer to him. "All the kingdoms and states of this land," said he, "are to be subjected to him, and he is to be the One Lord over all."

A case like this is by no means a solitary instance of the extension of evangelic knowledge among the people. Not unfrequently individuals come forward and cheerfully testify to the truth of the message delivered to them by the missionary or his assistants. Take, for example, the following incident which recently occurred in the neighbourhood of Agra.

"Upon one occasion, a native catechist was preaching in the square before the fort, and about a hundred persons collected round him. A stranger, and that a Brahmin, came up to him, and said, "Please let me also say a few words." He then turning to the people, said, "Oh, brethren! believe me that the nine avatars* are not divine incarnations: if they were, those who believe in them, and call upon their names, would have become free from the power and pollutions of sin. If there were any power in the idols, or in the Gunga,† or in the holy pilgrimages,

* AVATAR.—An avatar is an incarnation of the Deity—that is, the appearance of God in some bodily form. The Hindoos, not having "retained God in their knowledge," believe that there are many incarnations of him. The nine avatars referred to by the brahmin are incarnations of the Hindoo god Vishnu, a false god.

† The river Ganges.

then not one of the Hindoos would have remained a sinner, and our land would never have fallen into the power of the Sahibs.* The real avatar is the Lord Jesus, and in him is that divine power which makes the believer holy and fit for heaven. He it is who has helped the Sahibs in their wars, and given them the victory. If I think of him, then he appears to me like pure light." Here he was interrupted by one of the people giving him a severe slap on the face. The catechist then interfered, telling the people to beat *him* if they wished to do so, but to leave this stranger unmolested. The Brahmin, however, replied, "Let them do so; if they beat me, even with their shoes,† I shall not mind it, I am willing and happy to suffer all this for Jesus' sake. These things they do in their blindness."

It can create no surprise that this bold utterance of the truth should awaken hostility, nor that the power of the gospel over the man, thus singularly displayed, should be attributed to sorcery. No little commotion ensued, in the midst of which the Brahmin walked away, leaving both catechist and people in a state of amazement; nor was the catechist able to learn more of him, whence he had come, or how he had heard of Christ.

Such incidents are not confined to any one part of India. The same unexpected testimony is continually borne to the gospel in places remote from each other, and therefore the more strongly exhibiting the wide-spread influence of missionary toil. Thus a German missionary in the Mahratta country, during a journey for the communication of the gospel, is told of an influential man, who exhorts the people

to believe in Christ, and to cast away all confidence in the idols whose symbols they wear on their breasts. On visiting the village where he dwelt, he finds him absent, but on his request by letter the man visits him at the mission house. He comes attended by many disciples, having with them a great number of books, among which are the New Testament, Genesis, the Psalms and Prophets, all in Canarese. "You have, I see," said Mr. WURTH, the missionary, "many of our sacred books; you have read them; do you believe what is written in them?"

"Why should I keep them," he replied, "if I did not believe their contents?"

Mr. WURTH then spoke to him and his disciples of the necessity of receiving Christ for the remission of sins, and of confessing him before men. "I believe," he replied, "that Jesus Christ is the Son of God: and that the Holy Trinity, God the Father, God the Son, and God the Holy Ghost, is the only true God; and though the people call me a mad man, I shall not give up this conviction."

Yet this was the first time this man had met with a missionary! But the scriptures that missionaries had translated and circulated, had fallen into his hands. The eyes of his mind were enlightened, and Christ was proved to be the power of God to his salvation.

Is it then an unsustained conclusion, — a hope that we may not fully cherish, "that many a Hindu, though unseen by any missionary, cleaves to the Saviour" in his distant home, is upheld in his last moments by the presence of Jesus, and is saved with an everlasting salvation? Is it nothing, that by the voices of brethren departed, and of those servants of Christ who now traverse the great wilderness around them, the way of the Lord is prepared? Because as yet thousands

* That is, India would never have been conquered by the British.

† The greatest insult to a Hindoo, and especially to a Brahmin.

and tens of thousands of Hindus have not put on Christ, shall we doubt the efficacy of that word which liveth and abideth for ever, or imagine that a faithful preaching of the gospel, according to our Lord's command, can remain without the abundant blessing of Him who said, "Lo ! I am with you, even to the end of the world ?" Nay ; "a little one shall become a thousand and a small one a strong nation ; I the Lord will hasten it in his time."

Past experience then, and present appearances, fully justify the proposed extension of evangelic itineracy over the whole field of our missionary operations in India. The results of former labours, encouraging as they are, are the fruit of a wide dissemination of the scriptures, with the attendant oral instruction of

the ministers of Christ. The two are not to be separated. With the distribution of the scriptures, the greater need is there that preaching should extend in the like proportion. "Sir," said a native preacher, to one of our missionaries, "Sir, we have given away many books in Bikrampore, and many individuals have appeared, at times, to feel much ; but their good impressions die away, and the books are laid aside, because we are not there to keep these good impressions alive by preaching." A just and forcible remark is this. The living voice has power to penetrate and to awaken when the book has lost the charm of novelty, or is perused with an unintelligent eye. We want preachers to follow blow with blow, and to repeat unceasingly the words of life.

WEST INDIES.

TRINIDAD.

In a recent Herald mention was made of the desire of Mr. LAW to erect a chapel at Port of Spain, in the place of the very inconvenient room now occupied. On the 7th of July, the foundation stone of this house for God was laid. His Excellency the Governor, Lord Harris, accompanied by the Colonial Secretary, was present on the occasion. After the usual preliminaries, he expressed his pleasure at being present. Religious toleration was now the principle on which all state authority must be exercised. He hoped that the time was at hand in which Christian love should mark all the relations of Christian men, notwithstanding differences of opinion on particular points.

Several ministers took part in the proceedings. At the close bibles were dis-

tributed to the workmen, and much sympathy was shown by all, in this effort to promote the progress of divine truth.

Every effort is being made by the church and congregation to meet the cost of the work. About £400, including a donation from the committee of the society, will be raised on the spot, leaving £300 yet to be provided for. The materials and labour are obtained on the most moderate terms, and our missionary is greatly encouraged by the readiness of the people of Port of Spain to help him.

The building is forty feet wide and sixty feet in length. We shall rejoice to be the channel of forwarding assistance to Mr. LAW from friends disposed to aid him in his work.

ST. DOMINGO.

PORT AU PLAT.

From a letter of Mr. RYCROFT, dated December 7, 1852, we glean some few particulars of the work he has undertaken. He and his family have suffered much from sickness. Their present residence seems to be unhealthy, and it is highly desirable that a better abode should be found. These trials, however, are among the least trying portions of a missionary's life. Those connected with his work are the most depressing. The hardheartedness of the people, their ignorant blasphemies of the truth, or the bitter opposition awakened by the preaching of the cross often give him occasion to mourn. Let our excellent missionary have, therefore, the sympathy and prayers of our readers.

We might join with our distant friends in their account of painful affliction at Jacmel. If any respect is given to our health we must obtain a house of our own. This no doubt the society will help me to obtain. Our cheapest plan will be to build, as people here demand very high prices for houses and every thing else. Had I liberty just now, ground in a good situation might be purchased.

Up-hill work.

Just now the time is very sickly here, and consequently we have lost from our small congregation and members. Our work here requires all the faith and patience we can command. But the will and spirit of our God can take away all prejudice to the truth, and can give the attentive ear and believing heart. Some of the catholic population venture now to take a seat in the meeting and to hear in their own tongue of Him who is to the quickened sinner all he needs. God grant them not only to hear but to receive the truth as it is in Jesus. We are now at the plough and the sowing season; with celestial showers and gracious suns "we labour in hope" to reap from a people sunk exceedingly low—lower than can easily be conceived at a distance—the harvest home. Lend us, dear brethren, those aspirations to the Lord of the harvest which we so deeply feel to need. Here it is literally true, the dark places of the earth are full of the habitations of cruelty, of cruelty few are able to imagine. Poor Dominicans, no man has cared for their

souls! Too long they have been left to sink down into foul immorality; and into that lake of fire where there is only weeping, and wailing, and gnashing of teeth; and now that the truth begins to shine, Satan, as of old, seeks to hide the light, and to work on the lowest passions of *el sacerdote*, or priest whose dominion is confirmed by the absence of the holy scriptures.

The war opened.

Through the medium of the press a priest has sought to bring us into dispute. He, among other things, has written that the religion of the Reformation is too weak to enter the field of discussion, that it seeks the ambuscade, that our bibles are false in the translation, though translated by the Rev. P. Felipe Seo de S. Miguel, bishop of Segovia, who evidently translated from the Vulgate and Greek. "At peperit filium suum primogenitum," Luke ii. 5, 7, is represented by him against us as "una blasphemia heritica;" in that case he has been told that the Greek and vulgate text are in the same category. Thus the war has opened. The end can only serve the cause of truth. The reply to this priest, containing the views of the protestant missionaries at Puerto Plata, has given satisfaction to the catholics themselves, and tended to convince them we have something to say in our defence, and things which the priesthood would rather have kept in the shade. But it is rather too bad to represent us as working deeds of darkness with Satanic activity. This I believe went a little too far even for the catholic credit. Many will say "that is false." We cannot doubt but that when truth shines the devil is vexed, because he seeth that he hath in its presence but a short time. The £20 which I have collected has been from several catholics and a few who call themselves I know not what.

Aid for chapel necessary.

It would rejoice my heart to see aid toward a chapel from some of our good and very kind and thoughtful friends. It will be remembered that this is a land where every disadvantage meets protestants, and where such are yet to be made, that it is a land of awful spiritual death. Here every supposable difficulty meets the missionary, and amongst others, not small, the wants of a chapel. We are looked upon as nothing, nothing without a church as they name it. Our success in a measure then depends on the possession of a place decidedly devoted as a chapel. Who, I would ask, as with the salvation of this sorrowful country before me, will come up to the help of the Lord, to the

help of the Lord, against the mighty? Many in England could. Are there not also many that knowing our needs would? No country needs Christian sympathy more than this. What would this people have been if the gospel had been before now present, compared with what they are at this time. Let us give them a good start in the gospel course and

then we shall hope to see them all that the love of Christ can desire.

We earnestly commend the plea and representations of this zealous servant of our Lord, to the consideration and generous aid of our friends.

JAMAICA.

The demands on our space preclude our giving as usual lengthened extracts from the letters of our brethren. We propose therefore to condense into a few paragraphs the information received by the last mails.

The general condition of the island continues depressed, yet not without some symptoms of early improvement. The extent to which the island has suffered, may be gathered from the number of properties the cultivation of which has wholly or partially been abandoned. From a Return laid before the Legislature of the island it appears that 254 coffee and sugar estates have ceased to produce either of these articles of export, and 159 others are only partly worked. These estates embrace nearly 400,000 acres. Most painful, indeed, is the description given by a speaker at a meeting for the furtherance of the anti-slavery cause, held in Kingston;—stores abandoned; the harbour and streets deserted; desolation reigning everywhere; merchants fleeing from the island as from a city of the plague; nature glowing with beauty, but the works of men everywhere in ruins. The truth of these statements may not be denied; but the presumed causes may be questioned. They are to be found not merely in the legislation of England, to which island orators perpetually attribute the desolations they bewail. One of the Jamaica journalists has well stated the chief cause of distress in these words, "The great error we

have committed is this—we have continued to manage its affairs in the manner they were managed half a century ago, notwithstanding the great and important changes which have taken place during that period. We have not changed with the times, and appear unwilling to do so even now."

The sources of improvement are indicated in a letter from the Rev. J. E. HENDERSON. Now that all hope of pecuniary subsidies from this country and of the return to protection must be abandoned, the way is open for improvement. The property of absentee proprietors will change hands, and the sooner the better. With new men, more economical modes of working will be introduced, the extravagant expenditure of the local government will be reduced, and the church establishment will have to bear the loss of treasury support. Estates will be freed from incumbrances, and the path become clear for improvement. Prosperity will again visit the island.

Much sickness still prevails in the country. Around Savanna-la-Mar, Annotta Bay, Stewart's Town, Four Paths, and Montego Bay, the brethren report the fatal presence of measles and small-pox, while the extreme wetness of the season has added fever and influenza to their other afflictions. Mr. HENDERSON and his wife have both suffered much from sickness since their return. Mr. DEXTER has endured much from a fall and from feeble health: he will

shortly pay a visit to his native land. But at Annotta Bay a still more fearful event has spread dismay and distress among the people. On the 26th of January, after incessant rain, the town and its vicinity were deluged with torrents of water, rushing from the mountains with fearful velocity and power. The houses were speedily filled with the flood. The alarm was spread by the church bells. People in a state of nudity were rushing in every direction, and their terror increased by the dense darkness of the night. Many houses were washed away. The bridges broke down before the weight of waters. For days all communications were destroyed. Happily but one life was lost. But the people's provision grounds are denuded of their produce, and starvation may possibly remove many whom the floods have spared.

In the midst of these distresses and anxieties, it is gratifying to find that the spiritual condition of the churches and people is encouraging. The reports lately given in at the recent meeting of the Western Union, were, on the whole, pleasing and full of hope. At Annotta Bay, just previous to the fearful catastrophe alluded to, Mr. JONES had the pleasure of baptizing fifty-six individuals. The unwearied labours of Mr. CLARKE

at Savanna-la-Mar and its three allied stations, have resulted in many additions to the church, and in greatly improved contributions to the service of Christ, while large congregations attend the ministry of the word. Seventy-one persons were baptized on the last sabbath of the year. Under Mr. CLARKE's pastoral care there are 752 members; the inquirers number 238; and in the sabbath-schools are 188 children with twenty-eight adults.

Both Mr. HENDERSON and Mr. GOULD report that the congregations at their respective stations are excellent and encouraging, while the latter brother speaks with great pleasure of the reception given to him by his people on his return.

Thus amid many difficulties the work of God proceeds on its beneficent career, and we look forward with hope to an early period when among a Christian people the future cultivators and prosperous inhabitants of this distressed island will be found. No party has been more silent with regard to their sufferings than the emancipated labourers of Jamaica, and yet no portion of the population has had so much injustice to complain of, so much oppression to endure. Their rulers have been slow to learn that they are no longer slaves.

HOME PROCEEDINGS.

Messrs. LEECHMAN and TRESTRAIL returned in safety from Scotland in the early part of March, having had an unusually successful journey, though some few of their engagements were set aside owing to the interruption of traffic in the north by the heavy fall of snow. The friends in Scotland manifested no small degree of interest in the proposed extension of the Indian mission.

Mr. UNDERHILL has visited Liverpool, Bradford, and Bloomsbury, to lay before the friends connected with those churches the details of the proposed plan of mission extension, and Mr. TRESTRAIL has also visited Birmingham, Harlow, Bishop's Stortford, and Islington for the same purpose, and with gratifying results. Meetings have also been held at Luton, attended by Dr. Cox and Mr. TRESTRAIL; Canter-

bury, by the Rev. W. G. LEWIS and the Rev. S. HODGES; Wokingham and High Wycombe, by the Rev. G. PEARCE and the Rev. S. GREEN, the latter also with Mr. TRESTRAIL has pleaded the cause at Maidstone. Mr. UNDERHILL has attended meetings at Keppel Street, Lewisham Road, Blandford Street, Eagle Street, and Leamington. The Rev. J. EDWARDS has visited Carlisle, Whitehaven, and Maryport; the Rev. T. BURDITT, Leighton Buzzard and the surrounding Bedfordshire district; and the Rev. THOS. SMITH and C. T. KEEN, Kingston, Surrey.

We have received the following gratifying communication from the secretaries of the Young Men's Missionary Association, which we gladly insert, as it is another proof that the Indian Extension scheme is awakening deep attention among all our friends.

On Tuesday evening, March 1st, a special meeting of the committee and members of the Young Men's Missionary Association was held at the Mission House, to consider the important movement now in progress for furnishing twenty additional missionaries to India.

Mr. John Francis took the chair at half past seven o'clock, and an hour was spent in commending the subject to the great Head of the church and seeking the divine blessing upon every step taken in relation thereto;—at the close of the devotional service it was resolved, upon the motion of Mr. W. Okely:—

“That a special fund should be opened to receive the contributions of the members of the Association towards this object—the said fund to remain open three months, and that Mr. J. J. Heriot be requested to act as treasurer of the fund.”

Each member present then handed in a paper stating what amount he would give, and at the close of the meeting nearly £40 had thus been promised.

The meeting was closed by again commending the cause to God.

A resolution has also reached us from ministers and friends in north Lancashire, expressive of their cordial sympathy with the plan.

We have received a long and interesting communication from our venerable

friend the Rev. J. MILLARD of Lymington, and we would call especial attention to the following extracts:—

An announcement from the committee of our Missionary Society of an intention to employ twenty additional missionaries in the east, induced me to examine our last annual report, and compare it with the Baptist Manual for the present year, to ascertain, as far as possible, the number of our churches who contribute to the mission, and how many did not. This examination has taken a good part of two days, and the result has been very painful indeed. The result is, we have 1326 particular baptist churches; only 649, by last annual report of the mission, contributed to its funds. In Wales there are 368 churches, only 121 of these made any collections, or subscribed to the mission. The total number of baptist churches contributing last year is 954. Now I am persuaded that, however poor we are as a denomination comparatively, we are nothing like so poor as the appearance of our contributions represent. The case stands thus: If 774 churches can contribute some twenty thousand pounds to the mission, what might not 1724 do, and which, if piety, gratitude, and love to Christ's cause properly influenced, would do?

It is very probable a few mistakes may have occurred in this investigation, and perhaps the number may be a few more, and in proportion diminish the number I have represented as non-contributors, still the majority of our churches do not aid the mission. I think now is the time to make a strenuous effort; the churches are roused by the proposal to send twenty missionaries to India, and we must keep alive this awakening by employing fresh agency. It would be better in my opinion to map out the country into districts, and appoint the most efficient agency which can be procured to work each district thoroughly. I should think that two brethren of a missionary spirit personally visiting all our churches in a given district together, and two for each district, would be the means of much good, and would furnish the committee with much useful information, which no deputation briefly visiting a county can ever acquire. Indeed, in most of our villages and small towns, a deputation is an expense without adequate return, either pecuniary or spiritually.

We have received several communications from other brethren, proposing various plans of helping to promote this great object, to which attention will be given, and such suggestions as appear practicable to carry out will not be lost sight of.

THE TWENTY ADDITIONAL MISSIONARIES FOR INDIA.

To the Secretaries of the Baptist Missionary Society.

DEAR FRIENDS,—The proposal to greatly strengthen our missionary staff in India is hailed by the churches with devout gladness. Money will be forthcoming; spheres of labour are already open; the men are wanted.

Some are on the ground waiting to be employed. Others, probably three fourths of the number, must be sought for among the churches in this country. Brethren beloved of some few years' ministerial experience, say about thirty years of age, are the men most to be desired: but of such men, the fittest are the least likely to offer, because, among other reasons, they are usefully occupied already; and because they are unwilling to have their names canvassed in connexion with such a service in the mission committee, comprising so many persons known and unknown. I have heard of cases in which both these reasons operate. Permit me then through the *Missionary Herald* to suggest, as against these difficulties, to brethren and to the churches enjoying their ministrations, 1st, The urgency of the missionary work. Let it be well and seriously pondered in connexion with present openings. 2nd, The example in the church at Antioch, Acts xiii. 2—4, and the principle involved in the direction given to that church by the Holy Ghost. The best among those who ministered in the word and doctrine, were to be sent forth to the heathen. 3rd, A provision recently made by the mission committee to meet the reluctance of dear brethren to be talked of among so many persons,

known and unknown, as candidates for the service required. It has been delegated to three or four ministerial members of the committee to communicate kindly with those who may incline to go.* Such brethren will confer with three or four more readily than with thirty, on so delicate and important a matter; especially when assured as they may be that their names will not be mentioned beyond the three or four till it may be desirable to introduce them to the mission committee. The ministers so selected, I may say without impropriety for I am not one of them, will receive and give information with all frankness, affection, and tenderness. Or brethren inclined to go, might select the minister of the committee best known to themselves, from whom I am sure the fullest information enabling them to form a judgment in the matter might be easily obtained, every one so consulted observing as most sacredly inviolable the confidence reposed in him. We are all anxious, I trust we all earnestly pray to be guided to the right men, the right time of sending them forth, and the right spots for them to occupy, that God in this, as in all things, may be glorified through Jesus Christ.

I am, dear friends,
Yours affectionately
SAMUEL GREEN.

*Stoke Newington,
March 18, 1853.*

* The brethren forming this sub-committee are the Rev. Drs. Cox, Steane, Angus, W. Brock, and J. Russell, with the officers of the Society.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CAMEROONS	Saker, A.....	Jan. 26 and 30.
	CLARENCE	Saker, A.....	Dec. 24 and 28.
ASIA	AGRA.....	Jackson, J.	January 3.
	BENARES	Heinig, H.....	March 8.
	BISHOPPORE	Supper, F.	January 4.
	CALCUTTA	Lewis, C. B.....	February 5.
		Thomas, J.	Jan. 5, Feb. 5.
		Wenger, J.	December 31.
	CAWNPORE	Williams, R.	January 18.
	COLOMBO	Allen, J.	January 10 and 26.
	DACCA	Bion, R.	December 28.
	HOWRAH	Morgan, T.	February 5.
	KANDY	Davis, J.	Jan. 11 and 25.

MADRAS	Page, T. C.	No date, recd. March 8.
MONGHIR	Lawrence, J.	December 30.
MUTTRA	Phillips, T.	December 22.
SEWRY	Williamson, J.	December 10.
AUSTRALIA	MELBOURNE	Scott, W. P. December 7.
	Vaughan, C.	November 27.
BAHAMAS	NASSAU	Capern, H. February 8.
BRITTANY	MORLAIX	Jenkins, J. Feb. 12 and 24.
HAITI	JACMEL	Harris, M. February 27.
	Webley, W. H.	Jan. 28, Feb. 26.
JAMAICA	ANNOTTO BAY	Jones, S. February 8.
	FOUR PATHS	Gould, T. January 24.
	GURNEY'S MOUNT	Armstrong, C. February 12.
	HOBY TOWN	Henderson, J. E. January 19.
	PORT MARIA	Day, D. December 27.
	PROVIDENCE	Claydon, W. February 10.
	SALTER'S HILL	Dendy, W. January 22.
	SAVANNA LA MAR	Clarke, J. January 8.
	Hutchins, M.	January 6.
	SPANISH TOWN	Phillippo, J. M. . February 9.
	STEWART TOWN	Dexter, B. B. ... February 2.
TRINIDAD	PORT OF SPAIN	Law, J. Jan. 26, Feb. 10.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Jell, for two years' Baptist Magazines ;

Friends at Wokingham, for a case of useful and fancy articles, value £10, for *Rev. J. Sale, Barisal* ;

A Friend, for a parcel of magazines, for *the Bahamas* ;

Mr. J. E. Goodchild, for a bound volume of the Baptist Magazine ;

Missionary Working Party, at Bloomsbury Chapel, for a box of clothing, &c., value £23, for *Rev. J. Allen, Ceylon* ;

Friends at Buckingham Chapel, Clifton, for a case of clothing, &c., value £15, for *Haiti* ;

J. B., for a parcel of magazines ;

Young Ladies' Senior Class, Cotton Street, Poplar, for a box of useful articles, for *Rev. A. Saker, Western Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1853.

£ s. d.		£ s. d.		£ s. d.	
Annual Subscriptions.		Cartwright, R., Esq.....	5 0 0	Dunt, Mr. J.	1 1 0
		Collins, W., Esq.	5 5 0	Graham, T., Esq.	1 1 0
Bartlett, Rev. J.	1 0 0	Deane, Dray, and Co.,		Green, S., Esq.	2 2 0
Benham, J. L., Esq.	4 4 0	Messrs.	3 2 0	Gurney, W. B., Esq.	100 0 0
Burgess, Mr. J.	1 1 0	Dunt, Mr. T.	1 1 0	Gurney, H., Esq.	5 5 0

£ s. d.	£ s. d.	£ s. d.		
BUCKINGHAMSHIRE.				
Hancock, Rixon, & Co., Messrs.	1 1 0	Amersham—		
Hanson, Jos., Esq.	2 2 0	West, E., Esq.	10 0 0	
Jacobson, Miss.	1 1 0	Chesham—		
Mann, Mr. Joel.	1 1 0	Contributions, for		
Meredith, Mr. J.	1 1 0	Native Preachers... ..	1 0 0	
Nash, W. W., Esq.	1 1 0	Colnbrook—		
Nash, Mrs. W. W.	1 1 0	Collection	1 10 2	
Phillips, Mr.	1 1 0	Mursley—		
Rawlings, D., Esq.	4 4 0	Contributions, for		
Rippon, Mrs. T.	5 0 0	Native Preachers... ..	0 6 6	
Sharp, Mrs.	1 1 0	Swanbourne—		
Stone, Mr. N.	1 1 0	Contributions, for		
Taylor, J., Esq.	2 2 0	Native Preachers	0 4 0	
Walkden, J., Esq.	1 1 0	CAMBRIDGESHIRE.		
Watson, S., Esq.	1 1 0	Cambridge—		
Woolley, Mr. G. B.	4 4 0	Lilley, W. E., Esq. ..	50 0 0	
DONATIONS.				
Collins, W., Esq.	50 0 0	Nutter, J., jun., Esq.,		
Danford, John, Esq. ...	5 0 0	Granchester	10 0 0	
Friend.	5 0 0	CHESHIRE.		
H. M.	2 2 0	Birkenhead—		
J. W.	55 0 0	Contributions, for		
LONDON AND MIDDLESEX			Native Preachers	0 11 1
AUXILIARIES.			CORNWALL.	
Devonshire Square—		Calstock—		
Contributions, for		Contributions, for		
Native Preachers	0 17 6	Native Preachers	1 4 1	
Hampstead—		Saltash—		
Contributions, by Miss		Contributions, by Miss		
Tomlin	0 8 6	J. Westcott	1 4 0	
Harefield—		DERBYSHIRE.		
Sunday School, for		Loscoe—		
Native Preachers	0 9 6	Sunday School, for		
Highgate—		Native Preachers	0 13 8	
Contributions, by Miss		Walton on Trent	2 5 0	
Hatch	2 0 0	DEVONSHIRE.		
John Street—		Kingsbridge—		
Young Men's Senior		Collection	3 18 0	
Bible Class, for De-		Contributions	6 13 10	
metagodia School,		Less expenses	10 11 10	
Ceylon, ...	4 10 0	..... ..	0 9 10	
Walworth, Horsley Street—		..... ..	10 2 0	
Sunday School, by Y.		DURHAM.		
M. M. A., for Ka-		South Shields, Barrington St.—		
lawalagoda School,		Collections	4 8 9	
Ceylon	5 0 0	Contributions	10 4 4	
Walworth, Lion Street—		Do., for India	10 0 0	
Female Auxiliary	14 14 7	Do., Juvenile	3 1 0	
BEDFORDSHIRE.			Do., Bible Class	1 3 2
Biggleswade—		Do., Sunday School	0 3 6	
Contributions, by		..... ..	29 0 9	
Master Foster, for		Less expenses	0 9 6	
Native Preachers	0 10 0	..... ..	28 11 3	
Luton, Old Meeting—		Essex.		
Contributions	4 12 0	Colchester—		
Roxton—		Benham, Mr. Edward	0 10 6	
Contributions, by Mrs.		GLOUCESTERSHIRE.		
Barringer	2 0 0	Blakeney—		
Do., by Master B.		Sunday School	2 4 0	
for Native Preach-		CHIPPING SODBURY—		
ers	1 2 0	Collection	1 4 6	
BERKSHIRE.			Contributions	2 9 6
Windsor—		Do., for Native		
Collections	8 14 10	Preachers	1 2 0	
Contributions	7 11 0	Gloucester—		
Do., Sunday Schools		Collection, &c.	15 0 6	
Do., do., for Native		Maiseyhampton—		
Preachers	1 10 8	Collection, &c.	3 0 0	
..... ..	19 17 2	HAMPSHIRE.		
Less expenses	0 7 2	Ashley—		
..... ..	19 10 0	Sunday School	0 12 6	
Wokingham, on account	15 18 7	..... ..	3 18 10	
			Contributions	3 2 3
				7 1 1
			Less District Ex-	
			penses	0 10 6
				6 10 7
			HEREFORDSHIRE.	
			Fownhope—	
			Contributions, for	
			Native Preachers	0 5 6
			Ledbury—	
			Contributions, for	
			Native Preachers	0 13 0
			Leominster—	
			Collections	6 10 0
			Contributions	6 0 9
				12 10 9
			Less expenses	0 6 9
				12 4 0
			HERTFORDSHIRE.	
			Hertford—	
			Contributions, for	
			Native Preachers	0 12 0
			Hitchin	46 14 8
			Markyate Street—	
			Contributions, for	
			Native Preachers	1 15 7
			St. Albans—	
			Contributions, for	
			Native Preachers	2 4 5
			Do., by Miss Young,	
			for Italy	1 17 6
			Watford—	
			King, Miss	3 0 0
			HUNTINGDONSHIRE.	
			Bluntisham—	
			Collections (moiety)...	5 0 3
			Contributions	7 5 6
			Houghton—	
			Collections, &c. (moi-	
			ety)	0 19 10
			Huntingdon—	
			Collections, &c. (moi-	
			ety)	9 18 0
			Ramsey—	
			Collections (moiety)...	4 15 3
			Contributions	9 14 6
			Do., for Native	
			Preachers	1 19 9
			Proceeds of Tea Meet-	
			ing	2 15 6
			St. Ives—	
			Collections (moiety)...	12 2 10
			Contributions	8 13 0
			St. Neots—	
			Collections, &c. (moi-	
			ety)	9 6 0

£ s. d.		£ s. d.		£ s. d.	
Spaldwick—		Lynn—		Trowbridge—	
Collections, &c. (moiety)	3 8 10	Contributions, for <i>Native Preachers</i> ...	1 0 9	Contributions, by Rev. H. Webley, for <i>Hart's Chapel</i>	10 0 0
Contributions, for <i>Native Preachers</i> ...	1 12 6	Contributions, for <i>Native Preachers</i> ...	1 5 0		
	77 11 9			WORCESTERSHIRE.	
Less expenses	1 13 11			Catshill—	
	75 17 10	NORTHAMPTONSHIRE.		Collection	1 5 0
KENT.		West Haddon—		Stourbridge—	
Chatham, Zion Chapel—		Underwood, Mrs.	1 0 0	Dorricutt, Mr. James	1 1 0
Collections	6 17 6	SHROPSHIRE.		Dorricutt, Mrs., for <i>India</i>	1 1 0
Contributions	3 17 4	A Friend	5 0 0		
Do., Sunday Schools	1 17 2			YORKSHIRE.	
	12 12 0	STAFFORDSHIRE.		Halifax—	
Less expenses	0 10 6	Barton—		Contributions, for <i>Native Preachers</i> ...	2 11 0
	12 1 6	Saunders, Miss.	0 5 0	Leeds—	
Lewisbam Road—		Tipton—		Juvenile Association, for <i>Native Preachers</i>	2 10 0
Contributions, Juvenile	1 0 0	Contributions, for <i>Native Preachers</i> ...	2 14 6	Slack Lane—	
Sevenoaks—				Contributions	1 1 0
Contributions	2 9 9	SUFFOLK.		Wainsgate—	
Sutton at Hone—		Eye, Second Church—		Contributions, for <i>Native Preachers</i> ...	0 17 0
Contributions	0 14 2	Contributions, for <i>Native Preachers</i> ...	1 13 6		
Woolwich, Queen Street Sunday School, by Y. M. M. A., for <i>Chitoura School</i>	10 0 0	Howes, Rev. Thomas	1 1 0	NORTH WALES.	
		Framsdon—		DENBIGHSHIRE—	
LANCASHIRE.		Collection	0 8 4	Moelfre—	
Heywood—		Contributions	1 8 6	Contributions	2 5 6
Sunday School	0 6 7	Grundisburgh—		Beulah—	
Inskip—		Collection	1 18 10	Collection	0 9 0
Contribution	1 0 0	Contribution	1 0 0	Contributions	0 5 0
Do., for <i>Native Preachers</i>	2 9 5	Ipswich, Turret Green—		Cwmbranlan	0 3 4
	3 9 5	Collection	11 13 8	Newchapel	0 8 11
Less expenses	0 0 6	Contributions	6 15 0	Rhydfelen—	
	3 8 11	Mildenhall, West Row—		Contributions, for <i>Native Preachers</i> ...	0 12 3
		Contributions, for <i>Native Preachers</i>	0 5 7		
Liverpool, Pembroke Chapel—		Do., by Mrs. Owers, for do.	0 10 0	SOUTH WALES.	
Contributions	101 13 5	Otley—		BRECKNOCKSHIRE—	
Do., Sunday School, for <i>Intally</i>	2 18 0	Collection	2 0 3	Sirhowy—	
	104 11 5	Contribution	0 10 0	Collection	1 15 11
Less expenses	6 16 6	Sudbury—		Contributions	13 16 2
	97 14 11	Sunday School, for <i>Native Preachers</i> ...	0 18 0		
			30 2 8	CARDIGANSHIRE—	
Rochdale—		Less expenses	6 5 4	Aberystwith—	
Contributions, by Miss Bartlemore, for <i>Native Preachers</i>	1 7 0		23 17 4	Contribution	0 10 0
Ulverstone—		SUSSEX.		Do., for <i>Native Preachers</i>	1 16 0
Contributions, for <i>Native Preachers</i> ...	1 1 6	Hastings—			2 6 0
		Girls' Sunday School and Bible Class, for <i>Native Preachers</i> ...	1 11 0	Less expenses	0 0 6
		Uckfield—			
LEICESTERSHIRE.		Collection	1 6 0	Penrhyncoch—	
Foxton—				Collection	1 10 11
Hackney, Mr. S., Ilston	1 10 0	WARWICKSHIRE.		Contributions	0 12 6
Leicester—		Leamington—		Talybont—	
Harris, R., Jun., Esq.	20 0 0	Contributions, by Rev. James Clark	7 7 0	Collection	0 4 10
				Contributions	0 5 0
LINCOLNSHIRE.					2 13 3
Burgh—		WILTSHIRE.		Less expenses	0 0 6
Contributions	6 12 0	Bratton—			2 5 6
		Collection	2 11 5	CARMARTHENSHIRE—	
NORFOLK.		Contributions	18 7 6	Carmarthen, Priory Street—	
Bacton—		Devizes—		Collection	1 9 6
Sunday School, for <i>Native Preachers</i> ...	0 11 3	Anstie, G. W., Esq. ...	5 0 0	Contributions	2 15 0
		Spackman, Mr. John, Bromham	10 0 0	Felinwen	0 2 8
				Llanely—	
				Contributions, for <i>Native Preachers</i> ...	2 4 3
				Rhydarganau—	
				Collection	1 0 0

	£ s. d.		£ s. d.		£ s. d.
GLAMORGANSHIRE—		Manorbier—		Trades' Hall—	
Cardiff, Bethany—		Collections.....	1 12 0	Collections.....	7 11 6
Collections.....	8 9 10	Pembroke Dock—		Contributions.....	1 11 6
Do., Bethel, Bute		Collections.....	3 18 11	Greenock—	
Docks.....	2 5 11	Contributions.....	6 15 1	Collections—	
Do., Public Meeting	5 11 0	Do., for <i>Native</i>		West Burn Street	7 10 0
Contributions.....	25 12 6	<i>Preachers</i>	1 14 0	St. Michael Street	3 0 0
Do., Sunday School,				West Parish Church	3 10 0
Bethany.....	0 18 2			Contributions.....	6 10 6
Do., do., Bethel...	0 8 2			Irvine—	
Cardiff, Tabernacle—		SCOTLAND.		Collection.....	3 5 6
Collection.....	3 2 1	Aberdeen—		Contributions.....	12 0 0
Contributions.....	6 18 0	Collections, John St....	12 6 6	Kirkaldy—	
Do., Sunday School	2 3 8	Contributions.....	26 0 0	Collection, Cowan St.	4 9 7
		Do., Juvenile.....	0 13 0	Contributions.....	3 15 0
	55 9 4	Cupar—		Montrose—	
Acknowledged before		Collection.....	1 16 0	Collection, Free Ch....	6 4 0
and expenses.....	53 11 8	Contributions.....	31 0 9	Congregational Asso-	
	1 17 8	Do., for <i>Translations</i>	5 0 0	ciation for Religious	
Merthyr Tydvil, Sion—		Do., Sunday School	1 0 0	Purposes.....	1 10 0
Collection.....	3 12 0	Do., do., for <i>Native</i>		Paisley—	
Contributions.....	2 10 0	<i>Preachers</i>	1 3 6	Contributions.....	12 8 0
		Dundee—		Do., Sunday School,	
MONMOUTHSHIRE—		Collections—		Storey Street.....	2 2 0
Blaenavon—		Meadow Side.....	4 0 0	Perth—	
Contributions.....	0 10 6	St. Paul's Free		Contributions.....	6 0 0
Hermion—		Church, Public		Rothsay—	
Collection.....	1 12 8	Meeting.....	1 11 6	Contributions.....	2 5 0
Contributions.....	3 2 6	Seagate Street.....	6 10 0	St. Andrew's—	
Pontheer, Sion—		Contributions.....	32 12 8	Collection.....	0 18 10
Contributions, for		Do., for <i>F. E.</i>	1 0 0	Contributions.....	2 12 6
<i>Native Preachers</i> ...	3 0 0	Dunfermline—		Do., for <i>Native</i>	
Tredegar, Welsh Church—		Collection.....	3 2 10	<i>Preachers</i>	1 5 0
Collection.....	3 2 10	Contributions.....	13 15 0	Stirling—	
Contributions.....	2 0 0	Edinburgh—		Collection.....	3 10 1
	13 8 6	Collection, Public		Contributions.....	5 10 0
Less remitted short	0 4 7	Meeting.....	5 16 5		472 14 4
	13 3 11	Do., Juvenile.....	1 8 7	Less expenses	4 7 8
		Contributions.....	4 2 6	To be acknow-	
PENBROKESHIRE—		Elder Street—		ledged in the	
Blaenffos—		Collection.....	58 13 0	May Herald	124 13 2
Collection.....	1 5 2	Contributions.....	1 10 0		129 0 10
Contributions.....	2 13 0	Do., for <i>India</i> ...	25 0 0		343 13 6
Do., Sunday School	2 15 6	Do., Juvenile.....	20 13 9		
Bwlchelsydd.....	1 5 0	Charlotte Street—		IRELAND.	
Caeraleam—		Collection.....	21 10 0	Banbridge—	
Collection.....	0 17 6	Do., Sun. School	4 10 0	Collection.....	1 5 0
Contributions.....	1 7 6	Queen Street—		Waterford—	
Cilfowyr—		Contributions, for			
Collection.....	1 5 6	<i>Translations</i>	13 7 4		
Contributions.....	1 18 8	Glasgow—		FOREIGN.	
Jabez—		Contributions.....	27 19 0	AFRICA—	
Collections.....	0 17 0	Hope Street—		Fernando Po—	
Contributions.....	3 3 10	Collections.....	27 1 5	Fraser, L., Esq.....	10 0 0
		Contributions, Dr.			
		Paterson's Bible			
		Class.....	10 13 10		
		John Street—			
		Collections, &c.....	11 7 9		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

APRIL, 1853.

THE ANNUAL MEETING will be held, not at Finsbury Chapel, as heretofore, but at **ALBION CHAPEL**, MOORGATE STREET, (a few steps north of the Mission House, on the opposite side of the way,) on MONDAY EVENING, APRIL the 25th, at half-past Six. SIR GEORGE GOODMAN, M.P., of Leeds, to preside. Several respected and able brethren have engaged to address the Meeting. Tea will be provided in the Library at the Mission House, at half-past five.

NORTH WILTS AND EAST SOMERSET
AUXILIARY.

Reports of the Agents.

The Rev. T. KING, of Semley, writes :—

In reply to your communication, I feel great pleasure in sending for a brief account of the state of your stations in this locality ; and in reviewing my labours in connexion with your society, I desire to feel devoutly thankful to God for any amount of success which may have resulted from my imperfect endeavours in the cause of the Redeemer.

It is now nearly ten years since I was appointed your agent in this district, and I may indeed say, "There has nothing failed of any good thing which the Lord has spoken, all hath come to pass."

On first coming to this place I found that much darkness and indifference to spiritual things prevailed. In addition to the unconcern manifested to real religion, we were called on at the outset to contend with the active and persevering opposition of Roman Catholics on the one hand (of whom there are above 600 residing near us) and the no less subtle and zealous efforts of ministers of Puseyite principles on the other. Under these circumstances there appeared to me to be no way of meeting and overcoming the difficulties which thus presented themselves but by the circulation of tracts, and calling on persons at their houses ; and this I did to a considerable extent, frequently accompanied by my friend and brother Mr. Dunn. Our reception was not always the most kind ; but we persevered, nor have these labours been unrewarded. Truth has triumphed. Many precious souls have been rescued from the power and dominion of Satan, and have borne public testimony to the influence of the Saviour's grace, both to

pardon and purify. We may say of many who once appeared the most unlikely—the world has lost such an one, the cross has gained him ; earth has been robbed of one of its vassals, the cross has won a convert. At Semley, the central station, about eighty have been brought out of great darkness, baptized, and added to the church. Some of these had been bigoted Catholics, who have since told me that until they were awakened by the perusal of tracts, and attending the means of grace, they had never read the precious Bible. It has often been cheering to my mind, to hear them at our meetings for prayer, raising their voice in supplication to God, and expressing their gratitude for the existence of the society, and that agents have been sent amongst them to preach the unsearchable riches of Christ. In all this I desire, with thankfulness, to recognise the goodness and grace of a kind and faithful God. Our ranks, however, have, from time to time, been somewhat thinned by the removal of many to a distance ; whilst rather a large number has been called away from the church on earth, many of whom were young and active, and promised to be very useful ; but "it is the Lord, let him do what seemeth him good." Our congregations are good, a spirit of hearing is apparent, and I have reason to hope that several are inquiring the way to Zion. We have, for some time, been inconvenienced from our chapel not being sufficiently commodious, and much also requiring to be done to it. But we purpose, ere long, to enlarge it to some extent by erecting side galleries, and making several necessary alterations. The greatest difficulty we have felt, and still feel, respecting this matter is, the people, being chiefly poor, will be unable, after every exertion, to meet the expense without assistance ; but, feeling it our duty

to proceed, we trust that God may raise up friends to help in this our time of need.

We have also made some progress in providing suitable instruction for the rising generation, by establishing Sunday and day schools. We are greatly indebted to a kind friend at Trowbridge for supplies of books and tracts. I must next refer to the station of Berwick St. John's, Wilts. There we have a very neat and substantial chapel, capable of accommodating 150 persons, which is well attended. Within the past two years twenty persons have put on Christ by baptism, a sabbath school has been formed containing 40, and a day school numbering 32 children. I preach there once on the sabbath and in the week. The people are very poor, and although I feel persuaded they are anxious to render what assistance they can, they are unable to raise but little, and but for your Society must be left without spiritual supervision.

The Rev. J. DUNN, of Gillingham, writes:—

I herewith forward a report of the state and prospects of the station in this town and neighbourhood with which I am connected. When I came to this station in the year 1842, the cause was in the most depressed and discouraging state; indeed, it could scarcely be said to exist. There was no member living in Gillingham; and only three in attendance who came from neighbouring villages. A great degree of odium had been brought on the name of Baptist in a neighbourhood where they were very little known, by the inconsistent conduct of a preceding minister. Owing chiefly to this cause, the congregation for a long time was very small. I think for the first year the evening congregation consisted on an average of twenty-one persons, and these for the most part were careless and inattentive. Very difficult did I find it to preach to them. But they who "sow in tears shall reap in joy." God is faithful to his promises, and will sooner or later honour his own word. This it has been our happiness to experience. Never shall I forget the emotions of gratitude and joy with which I witnessed the first indications of spiritual life, and heard the anxious inquiry, "what must I do to be saved?" We have now about seventy members; a portion of these reside in Gillingham; while many are scattered through surrounding villages—Huntingford, Langham, Stour, and Fipshead. In these dark localities they exert a beneficial influence, and are engaged in the distribution of tracts on the loan system in each place. Tracts are likewise distributed at Majeston, Bingley, and Wyke, as well as in this place. We have reason to hope and indeed have had practical proof, that spiritual good has resulted from this extensive distribution which does not issue in the individuals who receive it uniting with us. Observation has led me to conclude that the Lord is pleased in his sovereign good pleasure to accomplish much good by the in-

strumentality of your labours, which will never be fully known till the great day of account arrives.

Our congregations at present are very encouraging, and particularly good at Gillingham. Besides the last mentioned place, our regular preaching stations are these, Fipshead, Stour, and Langham.

We have a very encouraging and promising sabbath school containing about sixty children.

The abstract of the Cash Account of the auxiliary is given below.

WORCESTERSHIRE AUXILIARY.

Struggle with Popery.

The Rev. W. MAIZEY, of Studley, writes :

In looking over the pathway in which our Heavenly Father hath led us during another year, we discover much cause for sincere gratitude to God on the one hand, and of deep humiliation on the other,—and while we would humble ourselves before God under a deep conviction of our unfaithfulness and unfruitfulness, yet we cannot but rejoice in the fact, that "God is our refuge and strength, a very present help in time of trouble."

The past year, though marked with mercy, has in many respects been signally fraught with severe trial—one, and not the least of our trials is this; a splendid Roman Catholic building, devoted to lying vanities, and commonly known as the "Church of St. Mary," rears its lofty front surmounted with a cross in the midst of our little village, and at the distance of about 200 yards from our neat but unpretending little chapel, apparently looking down upon us with papal arrogance and stern disdain.

Until this place was opened on the 17th of February last, our village, so far as places of worship are concerned, was purely Protestant. But now it is far otherwise; scores of persons from the surrounding villages are seen every sabbath morning, afternoon, and evening, flocking to this new place of resort. All the dormant energies of popery have been aroused throughout the length and breadth of our village. A kind of new life has been infused into the all but dead carcass of the "Man of sin." And now we have an organized Roman Catholic church, a popish priest living amongst us, visiting and teaching his deadly heresy, consequently our young people are entrapped, our sabbath schools are robbed, and the petty spirit of mean persecution begins already to appear. "May the Lord bruise Satan shortly under his feet." They say, "They would not mind the church, it is the hated Baptists they want to crush." "Greater is He that is for us than all that are against us."

We have just commenced a library, and here I would present my most heartfelt thanks to Mrs. Osborne, of High Street, Dunstable, for her very acceptable donation of about 20 volumes of magazines, &c., during

the year. May the Lord raise up others to imitate her noble example.

We have just formed a right school to instruct our young people in reading, writing, and arithmetic, as an incentive to bring them together in order that we may be able to give them a word of counsel and godly advice in these dangerous times, to preserve them from the evils of the world, and, what is far worse, the abominations of popery.

It is true, a few weeks ago we hung our harps on the willows, fearing that after all, on the opening of the new place of Romanism, we should become the prey and song of our enemies. But, blessed be God, he brought us through the mighty storm, and we proved indeed, "That when the enemy came in as a flood, he lifted up his Spirit as a standard against it." Our chapel is well attended, and Sunday evenings it is as full as it can hold; nearly all our seats are let (this is absolutely necessary in order to meet the amount of interest for money lent on the chapel)—oh! that dreadful burden—and although a few children have been taken away by popish parents from our school, yet others are filling up their places and our school is in great prosperity.

Our present number of members at Studley 67, and Cookhill 30. During the year 7 have been baptized. We have three village stations. Two brethren assist in the good work. The services are generally well attended, and, under God, we have fruit of our labours in every place.

We have two sabbath schools. The school at Cookhill has been greatly augmented within the last few months, and we have at last a glorious indication of an abundant harvest both in the school and congregation. To God be all the glory. Studley sabbath school 80 children, 14 teachers; Cookhill about 90 children, 10 teachers, 2 superintendents. I have abundance of tract distributors; but we are sadly in want of tracts. Can you help us? Do if you can.

Preached all last summer out of doors every week, and God owned it. Intend to begin again as soon as possible.

And now, in conclusion, I would add, the Lord is giving us tokens of his gracious presence and blessing; we have at Studley many deeply impressed, and several are saying "We will go with you, for we have heard that God is with you." I believe the fields are white already to harvest, may God give the increase.

From Hartlepool, County Durham, the Rev. JOHN KNEEBON writes:—

"As to the cause of Christ with us there are several things to excite our sorrowful concern and prayerful earnestness; and there are others which cheer and comfort us. On some we have been obliged to exercise discipline. Two who were helpers in every

sense of the term, are gone to Australia. Two others who were in profitable situations, and who liberally supported the church (considering they were working men), have, by local changes, lost their bread. The difficulty of borrowing £300 to clear the parties who built our chapel, did, for some time, distress the minds of our people, and threw a cloud over our affairs before the public. The money is now procured, our claimants are dismissed, and the chapel deed executed. The late discords among other churches in this town have sunk the piety of Christians generally, and caused languor and neglect on the part of the world. Popery here, though much too strong, is by no means in a prosperous state. Several in the upper classes amongst us have long professed Deism, and some mechanics from other towns, who have gathered with our rapid increase of population, are infidels of the worst sentiments, and the most vicious character. The stormy and dangerous weather on our north coast during this winter, has much hindered our fishermen from following their employment, and unprecedented privation now prevails among them. This class of persons is much mixed up with our church and congregation. Thus I have given you the discouraging side.

It affords pleasure to be able to speak of something better, though our baptisms are very few. Love and union exist in our little band, and in some of the members a growing spirit of prayer and zeal is visible. Our sabbath school is in a prosperous state. We have no day school. The solicitor who made our chapel deed, gave us £7 10s. to purchase a juvenile library for our Sunday school. Eight healthy, lively, and well-attended cottage prayer-meetings are kept up in different parts of the town; one every week. A Christian experience meeting is held on the third Lord's day afternoon of every month, and is by the more spiritually-minded found to be a means of comfort and edification. One thousand tracts with invitation covers, given to us by Thomas Bell, Esq., of Jarrow, are in circulation, and we hope doing good. Three couple of our brethren have divided the town into districts, they devote one hour and a half on the Lord's day afternoons, and call from door to door of the working classes, spend about five minutes at a house, talk to them kindly about religion, pray with some, invite all of them to our chapel, and make their weekly report to the pastor. Four of the brethren occasionally exhort at the cottage prayer-meeting. I have preached much in the open air in the summer months, sometimes to large and attentive congregations. There are now before the churches some who have given satisfactory proof of repentance and newness of life—one or two of whom have been recovered from gross ignorance and scandalous living. We have no Puseyism in Hartlepool. Mormonism had an obscure and skulking existence, but is now dying out.

